

AN INTRODUCTION TO ENGLISH HISTORY

by
GEORGE W. SOUTHGATE, B.A.

With
27 SKETCH MAPS AND 58 ILLUSTRATIONS

VOLUME ONE

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PREFACE

THOUGH this is a work on English history attention has not been confined to England. The position of this country in the world and its relations with other states have been constantly kept in mind, while movements, such as the Crusades, which transcended national limits have been noticed.

The amount of material available is, of course, very great, and only a small part of it can be used. The task of selection has been undertaken with care, and social, economic, and religious, as well as political and military, factors have been taken into account.

The book is not intended for pupils who are immediately preparing for examination, and for that reason summaries have not been included. Naturally, many girls and boys who make their first acquaintance with English history through this book may at a later stage in their education prepare to have their knowledge tested by examiners; their needs at that stage may be catered for in the author's other books already issued.

The author has aimed at simplicity of style, so that the book may be read easily by pupils whose education is not yet far advanced. Nevertheless, it has sometimes been impossible to avoid the use of technical and other terms with which the young reader cannot be expected to be familiar. Such terms have been explained as simply as possible in the text whenever this is feasible, and a full Glossary has been provided. The Glossary gives not only the usual explanations of unfamiliar terms, but also, under such headings as "century" and "dates," explanations of certain difficulties with which young pupils are constantly faced.

The list of Famous Men and Women is intended for purposes of reference, and pupils should be encouraged to refer to it constantly. It is hoped that the list, if used in this way, will be of value in reviving and refreshing knowledge gained in earlier lessons.

The illustrations have not been selected merely in order to make the book "look pretty." They have been chosen because they *illustrate* various points in the text. All teachers know that a verbal description, however exact, often needs to be supplemented pictorially if the young reader is to gain a clear impression of the matter under consideration. Many of the diagrams in the book are reproductions of blackboard sketches used by the author during many years of teaching.

Simple sketch-maps have been provided. If a map is overloaded with names the young student becomes bewildered, and the map is of little use to him. Every effort has been made to include in each map only so much information as is required to illustrate the text.

Some simple time-charts have been included, and a few test questions have been printed at the end of each chapter. A further selection of questions, some of them (though not all) of slightly greater difficulty, has been given at the end of the book.

The author has tried to impress upon the minds of those who use this book the importance of the subject, and he hopes that the effect upon them of reading this and the succeeding volumes will be pride in the achievements and confidence in the future of the nation to which they belong.

G. W. S.

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INTRODUCTION

WHAT IS HISTORY?

Most girls and boys love a good story. Tales of the air, of the sea, of war, of pirates and highwaymen, of life at school, of cannibals—all these and many others are read by young and old. Good stories tell the reader of events and adventures in which he becomes interested. The people who take part in these events are the “characters” of the story, and the most important character is called the “hero” or the “heroine.”

There is another kind of story, different from any of these—the story of a nation. Such a story is full of events of many kinds, and there are very many characters in it. Some of these characters are kings and other famous men, but many are humble folk whose names we do not know, but who played their part in the story. The story of a nation is its history. English history is the story of the English people. Girls and boys who like reading an ordinary tale should be eager to read the history of their nation.

The history of a nation is in some ways different from other stories. Though many people have taken part in it there is no one character who is the hero from start to finish, though some one man or woman may be the hero or heroine for a time. (Queen Elizabeth was certainly the heroine of the story of England during her reign.) The tale is much longer than any ordinary story; it started a very long time ago, and we do not know much about its beginning. And it is not yet finished; it is still going on; the girls and boys who read it will in time be able to take part in it. If they are to play their part well they ought to know what was done by men and women of their race in time past.

If we wish to write the life-story of a great man we must tell of his early life, his school, his growth to manhood, his marriage and his family, his work in the world, his sports and hobbies

his likes and dislikes, his good fortune or ill-luck. But we cannot write of him alone; we must say who were the people with whom he worked or played games, who were his neighbours, his friends (and his enemies, if he had any). Much the same thing is true of the history of a nation. We must learn something of its beginnings and its growth, and of the way people earned their living in the past, and also of trade between nations, of their friendships, of their wars. We cannot know the history of the English (or any other) nation without learning something of the history of other peoples in the world.

No nation can live by itself. It is part of a great family of nations which makes up mankind in the world. Members of a family ought to be friendly towards one another. They are not always friendly; they sometimes quarrel. In the past this has often happened among nations. They have quarrelled, and wars have been fought. It is to be hoped that as men become wiser wars will no longer take place. One of the reasons for the study of history is to find out why wars (and other evil things) have happened. We should try to understand the mistakes of the past in order that these mistakes may not be repeated in the future. In that way we shall do something towards making the world a better place.

Before we begin to study the history of the English people we may try to find out how history has become known to us. We may learn history by reading books or attending lessons at school or listening to lectures or broadcast talks. But how did the writer of the book, or the teacher, or the lecturer, learn history? For the most part he learned it in the same way—by reading other books and by listening to other lessons and lectures. And how did . . . ? The question can be asked again and again, and the same answer will be given every time.

Yet if we go back far enough we find that the first accounts of great events were written by men who were present when they happened, or, at least, who lived at that time. From early times men have been ready to write the story of any great event, and it is from their accounts that our knowledge of history is built up. We learn something from other sources as well—from

ancient weapons, tools, jewellery, buildings, and so on—but most of our knowledge comes from the writings that have been left by people who lived at the time of the events they have described.

Some parts of the world, including the British Isles, have been inhabited for many thousands of years. We do not know how many. It is likely that there were men in the British Isles 50,000 years ago; it is possible that men lived here 100,000 years ago and more. We know very little of what happened during this long period, because these men of long ago could not write. The art of writing had not been invented.

The whole of this early period before writing was known is called prehistoric, which means "before history." Though we know some things about the people of these early ages we have no record of actual events in prehistoric times. Only when men had learned to write could real history begin.

For a long time after writing had been invented only a few people learned to read and write. Most people, even kings and great lords as well as the common people, could not read or write. Those who could do so were mostly priests or monks, so that nearly all the earliest historians were men of religion.

This book tells a part of the story of the English people. (The story is carried on in two other books.) Girls and boys who are using this book at school should treat it, at first, simply as a story-book. They should read it through from beginning to end, without trying to "learn" it. In this way they will find out what the story is about, and how interesting it is. Then, when they have lessons in history at school, they will already know something of the subject.

CHAPTER I

THE BRITISH ISLES IN PREHISTORIC TIMES

The World's Age. People sometimes ask how old the world is. Its exact age is not known. Men of science tell us that it has existed for many millions of years; some of them say three hundred million years, or even more. It has not been inhabited during the whole of this long period; for most of the time it was in such a state that men could not possibly live on it.

The Height of the Land. The height of the land above sea-level has not always been what it is to-day. In some parts of the world it is rising, in others it is falling. The rise or fall is very slow, not more than a few inches in a century. The British Isles have risen and fallen several times.

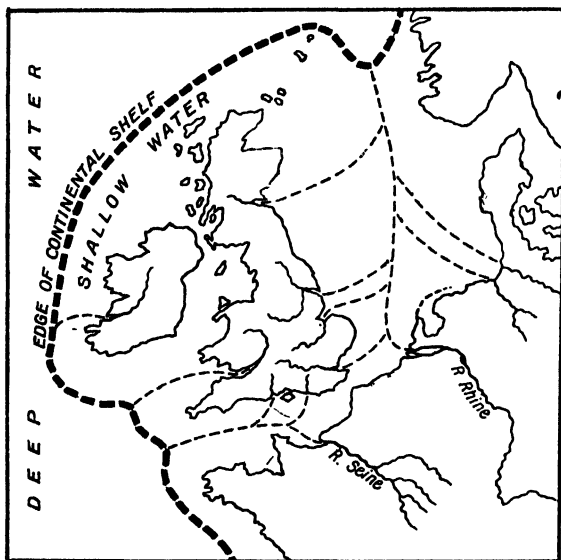
The sea round the British Isles is not very deep—only a few hundred feet at most. But not many miles from the west coast of Ireland the Atlantic Ocean becomes much deeper; in some places it is more than a mile deep. The British Isles stand on what is called the Continental Shelf; this is really part of Europe which is just under water.

Rise and Fall of the Land. If the western part of Europe, with the Continental Shelf, were to rise four or five hundred feet the water would drain off the bed of the North Sea, the English Channel, and the Irish Sea, and the British Isles would be joined to the mainland of Europe. The Rhine would continue its course northward, flowing into the Atlantic Ocean somewhere between the Shetland Islands and Norway, and British rivers which now empty themselves in the North Sea would flow into the Rhine. The Seine would flow westward into the Atlantic Ocean between Ireland and Brittany, and it would receive the English south-coast rivers.

If, on the other hand, there should be a fall of a few hundred

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feet in the level of the land, the British Isles would disappear beneath the sea, and only the tops of the mountains would remain as small rocky islands.



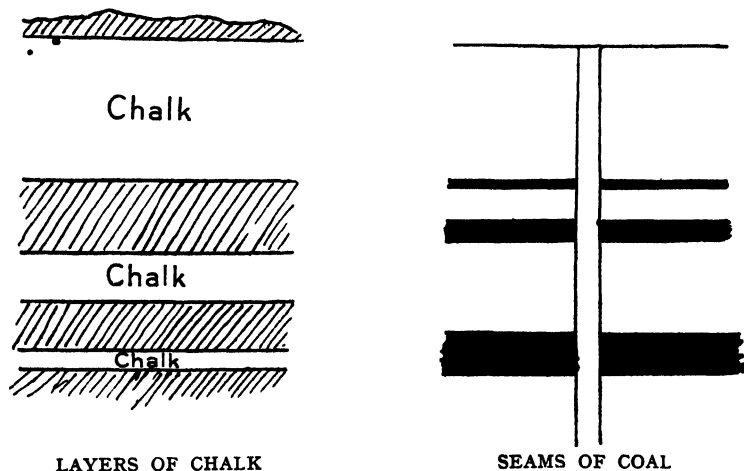
CONTINENTAL SHELF

This rise and this fall have really happened, and they have happened several times. The British Isles have been lowered below sea-level, have risen and been joined to the mainland of Europe, have fallen again, have risen again, and so on. These movements have, of course, been very slow, and they have been spread over a great many thousands of years. There is no reason to think that they have ceased; it is possible that in distant future ages the British Isles will again be joined to Europe, and, after another long period, will again fall beneath the sea.

Proofs of Rise and Fall. There is clear proof that these move-

ments have taken place. Chalk and limestone and sandstone are found in the British Isles. They are formed under the sea, and if the land had never been covered with water they could not have been found where they are.

Seams of coal in mines near the coast sometimes extend under the sea. Coal was formed on land which was covered with dense forest, and its presence under the sea shows that what is now the bed of the sea was at one time dry land.



Several Rises and Falls. Chalk and limestone are found in layers at various depths, and other kinds of soil or rock lie between these layers. The bones of animals which lived on land are found in these soils. Each of the layers of chalk or limestone must have been laid down under water; each of the other layers must have been formed above sea-level. From all these layers we learn that the land must have risen and fallen several times.

Climate. The climate of Europe and Great Britain has changed over long periods of time. There have been times when it has

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been very much hotter than it is now, and other times when it has been bitterly cold.

Each of the hot periods lasted for many thousands of years. The land was covered with dense forest and undergrowth, and there was a great deal of rain. Warm moist air rose from the swamps, in which, during these hot periods, strange animals and reptiles lived. Fallen leaves, twigs, and branches rotted on the ground and were pressed down year after year for thousands of years, and at length they formed a layer of coal. In a coal-mine there are several seams of coal at different depths. These seams must have been laid down in different hot periods. Some seams of coal are thicker than others; this shows that some hot periods were longer than others.

During the cold periods, which also lasted for many thousands of years, the land was covered with ice and snow to a depth of many feet. Glaciers moved slowly down the hill-sides, and in their course they cleared all loose stones away and left scratches on the hard rocks. These marks may still be seen in the hilly parts of the country, and heaps of stones at the foot of a mountain remain where they were left by the glacier. The animals and reptiles of the hot periods gave place to the mammoth, the reindeer, and the woolly rhinoceros.

Several Changes of Climate. There were several of these Ice Ages. After a hot period the climate became cold, then warm again, then cold again, and this happened a number of times. But the change was always very slow, taking thousands of years.

QUESTIONS AND EXERCISES

1. If the level of the land were raised by six hundred feet, what difference would it make to this country?
2. How do we know that the climate of this country was formerly very much hotter than it is now?
3. What do we learn from the presence of chalk in Great Britain?

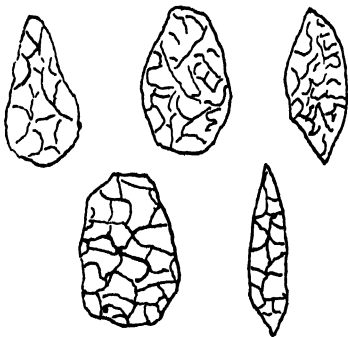
CHAPTER 2

PREHISTORIC MAN

The Earliest Men. It is not known how many years have passed since the first man lived on earth; it may have been a hundred thousand, it may even have been half a million or more. But it is certain that the earth was already many millions of years old before man appeared upon it. For only a very small part of the earth's existence has it been inhabited by man.

We have been able to find traces of four or five races of men who lived in prehistoric times. Their burial places have been found, skulls (and sometimes whole skeletons) have been unearthed, and tools and weapons and other things have been dug up.

Old Stone Age Men. The earlier races knew nothing of metals. Their tools and weapons were of wood or stone, and the period in which they lived is called the Stone Age. During the earlier part of the Stone Age, known as the Old Stone Age, weapons and tools of stone were shaped by being chipped. Flakes were chipped off a piece of flint until the spear-head or hammer or axe-head was roughly shaped. The people who lived at this time (which was before the last Ice Age), and who used these chipped flints, are known to us as River Drift men and Cave men.

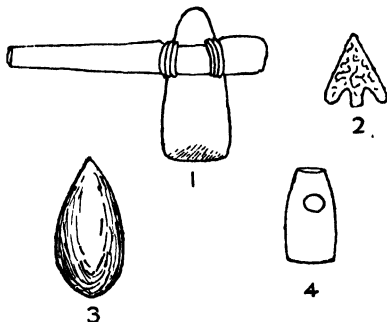


WEAPONS AND TOOLS OF
THE OLD STONE AGE

New Stone Age Men (Iberians). In the New Stone Age men

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still used weapons and tools of stone, but of much better shape. They had learned the art of grinding stone and polishing it, and they could make smooth objects of stone, with sharp edges and points. The people of the New Stone Age are known to us as Iberians, because some of their descendants are still found in the



WEAPONS AND TOOLS OF THE NEW STONE AGE

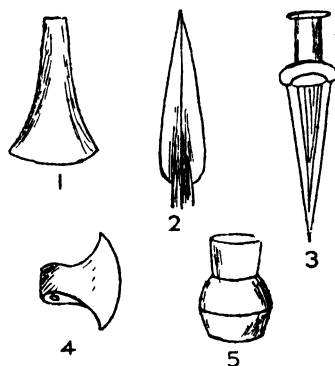
1. Axe-head with handle. 2. Arrow-head. 3. Spear-head.
4. Stone hammer, with hole for handle.

north of Spain (the Iberian peninsula); in the New Stone Age Iberians lived in many parts of Europe, including the British Isles.

Bronze Age Men (Goidels). The Iberians of Britain were overcome by a Celtic race, the Goidels, or Gaels, which invaded this island from Europe. The Goidels knew something of metals, and their weapons and ornaments were of bronze, a mixture of copper and tin. Their bronze spears, swords, daggers, and axes were better than the stone weapons of the Iberians. Some of the Iberians were driven westwards into the mountains of what is now Wales; others may have mixed with the Goidels.

Iron Age Men (Britons and Belgae). In their turn the Goidels were attacked by another and more powerful Celtic race from Europe, the Brythons, or Britons. The newcomers used weapons

of iron, and they drove the Goidels to the west and north. In the latter part of the Iron Age yet another Celtic race, the Belgae, came to the south of the island, but the Britons still held most of the country, which is named after them.



WEAPONS AND OTHER THINGS OF THE BRONZE AGE

1. Axe-head. 2. Spear-head. 3. Dagger. 4. Axe-head. 5 Cup.

Prehistoric Ages and Races. We can now make a list of the prehistoric ages and races.

Old Stone Age	Chipped flints	{ River Drift men Cave men
New Stone Age	Ground flints	Iberians
Bronze Age	Bronze	Goidels
Iron Age	Iron	{ Britons Belgae

We know something, if not very much, of each of these races. The River Drift men and the Cave men lived here before the last Ice Age, and when the cold came they moved away or died out, so that none of the people of the British Isles to-day is descended from them. (Possibly the Eskimos are descended from the people of the Old Stone Age, though this is not certain.)

River Drift Men. River Drift men were naked, or almost so. They were fierce and brutal, hairy and dirty. They did not walk on all fours, but neither were they quite upright. They stooped as they walked, with their knees bent and their heads thrust forward. Their foreheads sloped backwards; their ears, and nostrils were very large; their jaws were powerful; and their chins sloped right back to the neck. If we could move backwards in time and see these people they would seem to us like the large monkeys in a zoo. Yet they were human beings, and not merely animals; they could make and use weapons and tools, and they could hunt and kill wild animals by their cunning and skill.

The River Drift men lived in the low-lying flat lands near the mouths of broad rivers. All their time was spent in the open air. At night they sheltered under trees and bushes. They lived on berries and nuts, on the small animals they were able to kill, and on the fish which they caught. So far as we know, they did not possess fire, and their food was eaten raw.

Cave Men. The Cave men lived in caves on the side of a hill or a cliff. They could not live far from a stream or a pool, for they had nothing in which water could be carried, and they had to go to the stream or the pool every time they wanted a drink. Like the River Drift men, they used weapons of chipped flint, but in some other ways they were cleverer than the River Drift men. They used fire, though for a long time they did not know how to start it. Perhaps they gained their earliest fires by chance; the heat of the sun on a very hot summer's day may have set fire to dry grass. They kept their fires burning at the mouths of the caves, and did not let them go out. The fire protected the people in the cave from the wild animals which prowled about outside, and no doubt the cave folk found in time that the warmth of the fire improved the taste of their flesh-food. In other words, they learned to roast their food.

For clothing the Cave man wore the skins of the animals he had killed. But he did not wear these skins merely for warmth. He thought that if he covered himself with the skin of the bear

or the sabre-toothed tiger he would gain for himself the fierceness and strength and cunning of the slain animal.

The Cave man had better weapons (axes and knives and spearheads of flint) than the River Drift man, and he was more skilful in hunting. But, like the River Drift man, he did not till the ground. He did not tame any of the animals (except, perhaps, the reindeer). He could not make pottery. And it seems that the Cave men did not live together in tribes. Each cave contained a single family, ruled by the father, and each family looked upon others as its enemies.

Men of the Old Stone Age did nothing to change the face of the land. They did not build, they did not till the soil, and they did not clear the land of forest by felling trees.

Iberians. With the coming of the last Ice Age in Britain the Cave men died out or moved away. When the climate again became warmer another race, the Iberians, came here from Europe. They crossed the sea in boats, which were tree-trunks roughly shaped and hollowed out, or on rafts made of tree-trunks tied together with strips of hide or leather.

The Iberians were short men, with black hair and long skulls. They were not so savage as the Cave men. Their tools and weapons were of stone, but of better shape than those of the Cave men. As stated above, they had learned to grind and polish their flints. To grind and polish a flint article would take a much longer time than to chip it, and it is likely that many chipped flints were still in use. But, as time went on, ground flints became more common. Polished axes, knives, spearheads, arrowheads, hammers, borers, saws, and many other flint articles have been found and may be seen in museums.

The Iberians knew how to work up clay and make it into cups and bowls, which were hardened in the fire. In other words, they had learned the art of pottery.

The Iberians tilled the soil with stone hoes. They grew wheat and barley, which they ground between two stones. They tamed some of the animals—cattle and sheep, pigs and goats, dogs and horses. From the cows and the goats they obtained milk; the

wool of the sheep was spun into yarn which was woven into a kind of rough cloth.

It was the Iberians who first began to change the face of the land. Before they could till the soil they had to clear it of trees and shrubs. They did more than this. They built huts in which to live; they put up monuments of stone; and they made large burial mounds.

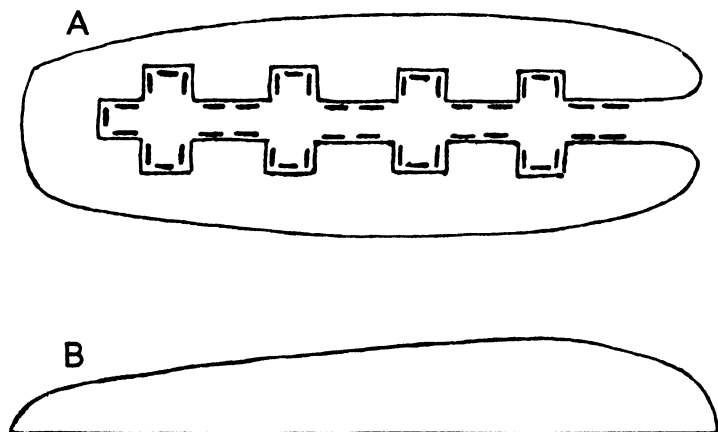
Unlike the Cave men, the Iberians lived in tribes which were ruled by chiefs. The huts of the members of a tribe formed a village which had a fence or an earthen wall round it. This was to guard the people and the farm animals from the wild beasts which lived in the forest. A hut of the Iberians was round, with a stone ring at the bottom; it was shaped like a bell-tent, and was not unlike an Indian wigwam.



DOLMEN—KIT'S COTY HOUSE

In some parts of the world the huts of the Iberians were built upon poles which were driven into the bed of a lake or river. "Lake-dwellings" are known to have existed in the west of England and in Ireland. Lake-dwellings were safer from wild beasts than other huts. People who lived in them probably did more fishing and hunting than tilling the soil.

The big stone monuments of the New Stone Age were of more than one kind. A dolmen was a simple stone tomb—three or four upright stones with a capstone on top of them. The whole was covered with earth. Another kind of monument, sometimes called a cromlech, was a ring of great stones, which was used, no doubt, as a temple. Several such rings of stones exist in this country, the best known being Stonehenge, which was a temple used in the worship of the sun. At Avebury, in Wiltshire, there was a very large ring, but some time ago most of the stones were taken away by two farmers who used them in building walls and barns.



LONG BARROW

A. Plan of the barrow after being opened.

B. Side view of the mound before opening.

The Iberians buried their dead in long barrows. A barrow was an underground room, covered with earth. It was like a dolmen, but larger. A large number of bodies could be buried in one long barrow; a dolmen was the tomb of one person, perhaps a chieftain. By the side of each body in a barrow were

placed stone weapons, and also small pots and saucers, which no doubt contained food and water. These show that the Iberians believed in another life after death, a life very much like this one. The food was for the spirit of the dead man on his journey to the place of his new life, in which the weapons he had used on earth would be needed again.

Celtic Races. Some hundreds of years before Christ, Celtic races lived in many parts of Europe. The Celts were tall and fair, with blue eyes. They were more advanced than the Iberians. Their weapons were of metal—at first, of bronze, and, later, of iron. They were thus better armed than the Iberians, and when they invaded Britain they overcame the Stone Age men.

More than one Celtic race invaded Britain. The Goidels, with bronze weapons, came first; later, the Brythons, who used iron, came and made war on the Goidels, whom they drove to the north and west. Still later, not very long before the Roman invasion, some of the Belgae entered the country and settled in the south.

The Celts were clever workmen. Their bronze swords, daggers, and shields were engraved, and they made brooches, necklaces, and other ornaments of glass, enamel, amber, and even of gold. Their pottery was well made and was often covered with beautiful designs.

The burial mounds of the Celts were round barrows, which were much smaller than the long barrows of the Iberians. The round barrow might be the tomb of a single man, perhaps a chief, or it might serve for the burial of a number of bodies. The Celts sometimes cremated the bodies of their dead; the ashes were placed in a jar which was buried in the barrow.

Written Accounts of the Britons. We know more of the Britons than of the earlier races. This is because a Roman general, Julius Caesar, wrote about them, and some other accounts exist. The southern part of Britain was visited by traders from distant lands, who came for the tin which was mined in Cornwall, and from them also we have learned something of the Britons. As

our knowledge of the Britons comes from all these writings they must be looked upon as a historic and not a prehistoric race.

When Caesar saw the Britons they were at war with him. He stated that they wore skins, that they stained their bodies with a blue dye called woad, that they were armed with swords and spears, and that they used chariots on the battle-field. In battle they charged fiercely, waving their spears and uttering loud cries. In time of peace the Britons were very different. They had no towns, but lived in villages and tilled the soil. They kept large herds of cattle and sheep, and they grew corn.

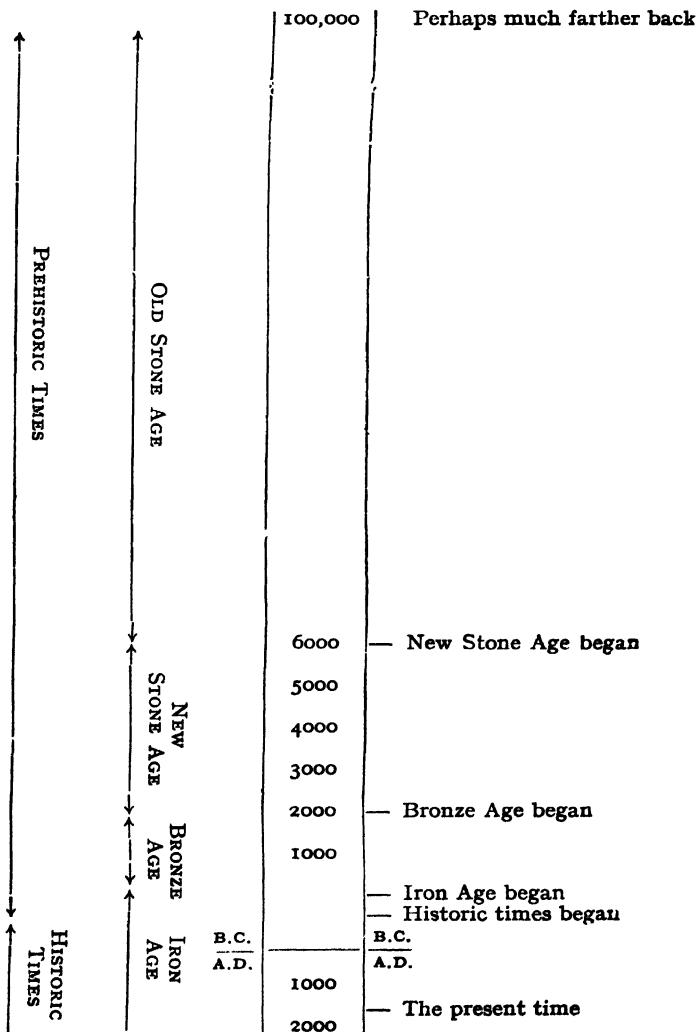
Some of the British tribes were quite large, and fighting was common among them. The rulers of the largest tribes were sometimes called kings. Their priests, who were called Druids, also had much power over the people. They regarded the oak-tree, and the mistletoe which grew upon it, as sacred, and every year there was a solemn ceremony, during which the Chief Druid cut the mistletoe with a golden knife. Druids offered sacrifices to the gods; they made laws; they judged those who were accused of crimes; they were poets and musicians; and they claimed to be able to foretell the future.

QUESTIONS AND EXERCISES

1. Make a list of the races which inhabited this country before the coming of Julius Caesar.
2. With each of these races (except the first) write down *one* way in which it was cleverer than the race before it.
3. What were the earliest clothes worn by men? Why were they worn?
4. Write what you know about the Iberians.
5. Write three or four lines about each of the following: Stonehenge, lake-dwellings, long barrows, bronze weapons, Druids.
6. Write an account of the early Britons (a) in peace, and (b) in war.

TIME CHART

PREHISTORIC AND HISTORIC AGES IN THE BRITISH ISLES



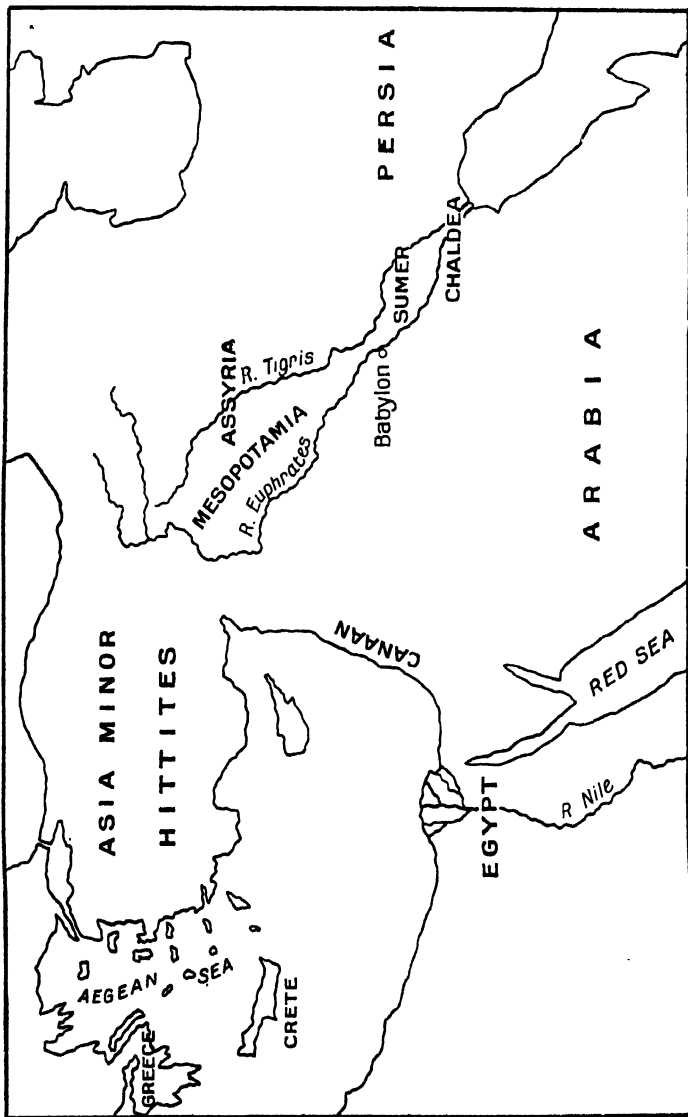
CHAPTER 3

SOME ANCIENT PEOPLES

Prehistoric Races in Other Lands. Before going on with the story of the people of this country in historic times we ought to find out something about the chief nations which lived in other lands. In very early times, several thousands of years before the time of Christ, the Stone Age existed wherever men lived. But men did not pass from the Stone Age to the Bronze Age and the Iron Age at the same time in all countries. Some peoples passed from one Age to another much earlier than others, and in some parts of the world there were civilised nations at a time when the people of Britain were still using weapons of stone.

Early Civilised Races. The first races which we can call civilised lived near great rivers. As long ago as four or five thousand years before Christ the Egyptians lived in the valley of the Nile, where they built great cities, temples, canals, and pyramids. In and near Mesopotamia, the land between the Tigris and the Euphrates, several races—Sumerians, Babylonians, Assyrians, Chaldeans, Persians—set up great empires at different times. Their cities, which have long been buried, have been unearthed, and we now know that these ancient peoples were as civilised as many of the nations of to-day. In Asia Minor the Hittites formed a great empire which more than once made war on Egypt. Another powerful kingdom was that of Crete. Very little is known of it, but the ruins of large cities and palaces have been found on the island. The Cretans carried on trade with Greece and southern Italy. They had a large navy, and many distant cities were subject to them.

We have learned something, but not a great deal, about these peoples by digging and unearthing what they have left—buildings, statues, carvings, weapons, and many other things. But



SOME ANCIENT EMPIRES AND PEOPLES

they have not left many written records, and we are never likely to find out much about the events in their long history.

The Jews. Some other races are better known to us because of the writings they have left. Much of the early history of the Jews is to be found in the Old Testament. For four hundred years they were a slave-race in Egypt. When they left Egypt they settled in Canaan (Palestine), and set up a kingdom which was smaller and weaker than those around it. They were in danger from Assyrians, Hittites, and Egyptians, and at length they were overcome by the Chaldeans and taken away to Babylon. The Chaldeans in their turn were conquered by the Persians, who let the Jews return to their own country and rebuild their capital, Jerusalem. They did not restore the line of kings, and were ruled by a High Priest.

The Greeks. About 1200 B.C. wandering tribes began to move into the land we call Greece. They mixed with the people already there, and formed the race known as the Greeks. They lived not only on the mainland, but on the islands of the Aegean Sea, on the coast of Asia Minor, and in southern Italy and Sicily. They are famous for their buildings, their art, and their written works, which include plays and poems and books of history and science. The Greek language is clear, exact, and beautiful, and is finer than most modern languages.

Once in four years the Olympic games were held, in which men from all parts of Greece took part in various sports. The prize was only a crown of wild olive, but winners were honoured and rewarded in their own cities. The Greeks were proud of their race, and no one who was not a Greek was allowed to enter for the games.

But though the Greeks were a highly civilised race there was no one Greek kingdom or empire. Every Greek city was a state by itself; wars often took place between Greek states; and they did not unite against the powerful races (Persians, Macedonians, Romans), which in course of time attacked them. In spite of

their wisdom the Greeks never learned to act together as a single team.

The Romans. The people who founded the greatest empire of ancient times were the Romans. They believed that Rome was founded by Romulus in 753 B.C., and they numbered their years from the building of the city of Rome. We do not now think that the story of Romulus is true, but we know that in the eighth century before Christ there were a number of small cities (which were little more than villages) in the plain of Latium, in central Italy. The people of these Latin cities were farmers, who tilled the ground and kept sheep and cattle. To protect their crops, their animals, and their homes from robbers they formed an army—the Latin army—to which each city sent a number of men. Rome, on the Tiber, was one of these cities. In time Rome became larger and more powerful than the other Latin cities. She became their leader, and the Latin army became the Roman army, under the command of Roman officers, though every Latin city had still to send men to it. Rome thus became the mistress of Latium.

As the years passed, Rome extended her power to the north and to the south, until she was mistress of the whole of Italy. Whenever a town became subject to Rome it had to pay tribute to Rome and to send men to serve in the Roman army. In this way, as Roman lands grew larger, so did the Roman army, while the citizens of Rome had little to pay in taxes, since the city lived on the tribute-money she received. Straight roads were made to all parts of Italy, so that the Roman legions could march at once to any place where they were needed.

In her early years Rome was ruled by kings. Some of them ruled so badly that at length they were turned off the throne. In place of the kings the city was ruled by two officers called consuls, who were elected by the people for a year only. During their year of office the consuls were as powerful as the kings had been, but if they were harsh or cruel or unjust the people knew that their rule would last only till the end of the year, when other consuls would take their place.

Rome and Carthage. While Roman power was growing in Italy another city, Carthage, was becoming rich and important on the north coast of Africa. The people of Carthage were traders who went in their ships to every part of the Mediterranean, and even to the British Isles. They were not good soldiers like the Romans, and they hired men from other countries to fight for them in their wars. The Carthaginians could not be sure that these hired soldiers would always be loyal to them. If an army in the pay of Carthage were defeated the Carthaginians would crucify its leaders unless they managed to escape.

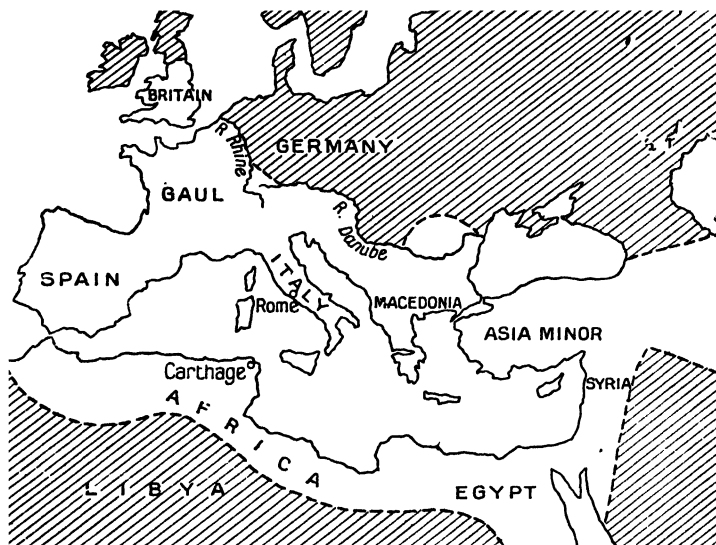
Carthaginian armies had conquered Spain and the islands of Sicily and Sardinia. In the third century before Christ Rome made war on Carthage. Three wars took place in little more than a century. Carthage was defeated, and at the end of the third war she was destroyed. The possessions of Carthage became Roman provinces.

The Roman Empire. The Romans conquered other countries and added them to their empire, until every land which touched the Mediterranean was under Roman rule, and the Mediterranean had become a Roman lake. As in Italy, so in the provinces, straight roads were made, so that the legions could march to any part of the Empire where fighting might break out.

Caesar in Gaul and Britain. One of the last countries to be conquered was Gaul (modern France), and the work of adding it to the Roman Empire fell to Julius Caesar. The Gauls were a Celtic race, not unlike the Britons. Caesar's wars in Gaul lasted for eight years, and during this time the Gauls received some help from the Britons. The Roman general thought that the Britons ought to be punished for helping the Gauls against Rome, and in 55 B.C. he invaded Britain.

He came late in the summer, and his forces were not large. He did very little, and soon returned to Gaul. In the next year, 54 B.C., Caesar again came to Britain, this time earlier in the year and with larger forces. There was some hard fighting, and Caesar forced his way north of the Thames. Some of the Britons

submitted, and promised to pay tribute to Rome. Caesar then went back to Gaul, perhaps rather glad that his British war was over. He had not conquered Britain, nor had he meant to do so. He had wished to show the Britons how powerful Rome was. If he had really wanted to make Britain a province of the



ROMAN EMPIRE

Roman Empire he would have used much larger armies and would not have given up so soon. The promised tribute was not paid, though in the following years some of the Britons began to live in the Roman way and to dress as Romans. But the conquest of Britain by the Romans did not begin until nearly a century after Caesar's invasion.

Roman Emperors. Caesar became so powerful after he had conquered Gaul that many Romans thought he was going to make himself king in Rome, where there had been no king for

nearly five hundred years. He was murdered by Romans who hated the idea of having a king. Civil wars took place, but in a few years Cæsar's grand-nephew, Augustus, became, not king, but Emperor—the first of a long line of Roman Emperors.

Slavery. Slavery existed among all the nations described in this chapter, and nobody thought there was anything wrong in keeping slaves. In very early times, when two tribes fought each other they did not take prisoners. The men who were defeated were slain. Later, the conquered people agreed that, if their lives were spared, they would work for the rest of their lives for those who had beaten them. In this way slavery became common. In some countries there were not many slaves, and these were often set free after working for a few years; the Jews freed their slaves every seventh year. But the Greeks and the Romans kept large numbers of slaves, and, though a kind master might free a few slaves now and then, most of them were held for life.

The Greeks treated their slaves well, as a rule. In the Greek cities most people of the working class were slaves, and so were clerks and doctors and teachers. The Greeks themselves were mostly well-to-do people, who did not work. Nearly all the work of the Greek states was done by slaves.

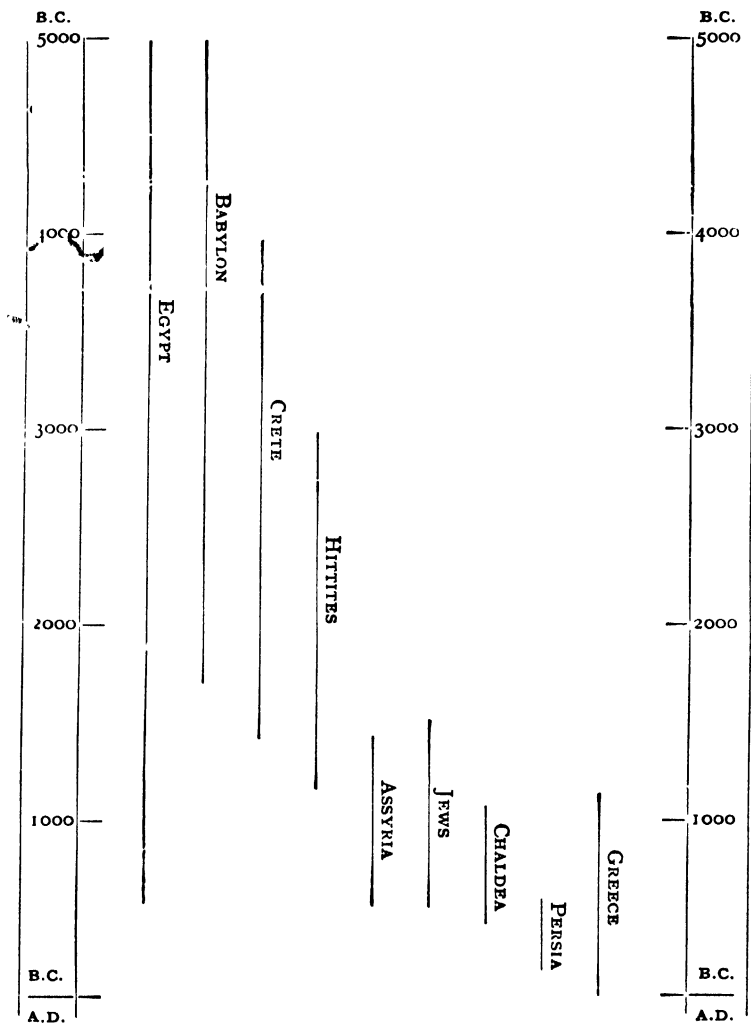
Many of the Romans of early times were hard-working farmers and shepherds who had few slaves. In the wars in which Rome gained one province after another for her empire many thousands of prisoners were taken. They were sold in the slave-market at Rome, and at length large farms in Italy were worked entirely by gangs of slaves. Slaves were so cheap that all Romans except the poorest had one or more, and rich men might own hundreds. The Romans were often stern and cruel to their slaves, who might be kept in chains, whipped, and put to death. Sometimes the slaves would revolt against their masters; one such rebellion in Sicily had to be put down by a Roman army, and 20,000 of the rebels were crucified.

QUESTIONS AND EXERCISES

1. What do you know about (a) the Hittites, and (b) the Cretans?
2. Mention *three* things for which the Greeks are admired. What was their great fault?
3. Write an account of the way Rome became the mistress of Italy.
4. Why did Caesar invade Britain? Do you think he succeeded? Give a reason for your answer.
5. If you had been a slave in ancient times, to which race would you have wished to be subject? Give reasons for your answer.

TIME CHART

SOME ANCIENT PEOPLES



CHAPTER 4

ROMAN BRITAIN

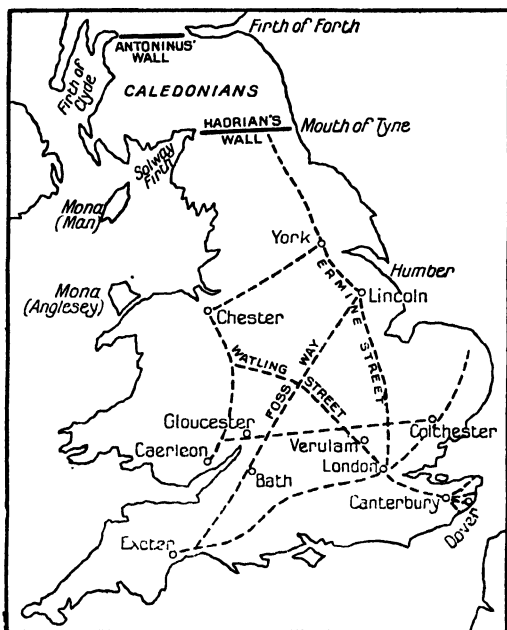
The Roman Conquest of Britain. The real conquest of Britain by the Romans was not begun until nearly a hundred years after Caesar's visits to the island. In A.D. 43 a Roman army invaded Britain and conquered the south-east. Other parts of the country were taken from time to time during the next forty years, but the Romans never became masters of the whole island. They did not try to conquer Cornwall, and, though a Roman general, Agricola, marched into the Scottish highlands and won a battle there, they held no land at any time north of the Forth and Clyde.

Boadicea. The Britons fought fiercely against the Romans, who did not find the work of conquest very easy. The Druids urged the Britons to keep on fighting, and a Roman governor, Suetonius, drove the Druids into the island of Anglesey and killed them there. While his army was putting Druids to death in the west, Boadicea led a revolt in the east. She was the widow of the chief of the Iceni, a British tribe; she had been whipped by the Romans, and she called upon the Iceni to follow her. She captured three Roman towns, Colchester, London, and Verulam (St. Albans), and is said to have slain 70,000 Romans. Suetonius marched against her and defeated her, and, to avoid being taken prisoner, she committed suicide.

Roman Britain. The province of Britain consisted of the southern part of the island. The northern part was cold and bare, and would have been of little use to the Romans; they built most of their towns in the south and east.

The Defence of Roman Britain. To defend their new province the Romans stationed three legions of the Roman army in Britain

--at York, Chester, and Caerleon. Men from the provinces were often enlisted in the Roman army, but they never served in their native land. They were always sent to a distant province. The legions in Britain might contain men from Spain and Egypt and



ROMAN BRITAIN

Syria, while Britons in the Roman army were fighting for Rome on the Danube. A Roman was expected to serve in the army for twenty years, a non-Roman for twenty-five years. At the end of his term of service the non-Roman was made a Roman citizen.

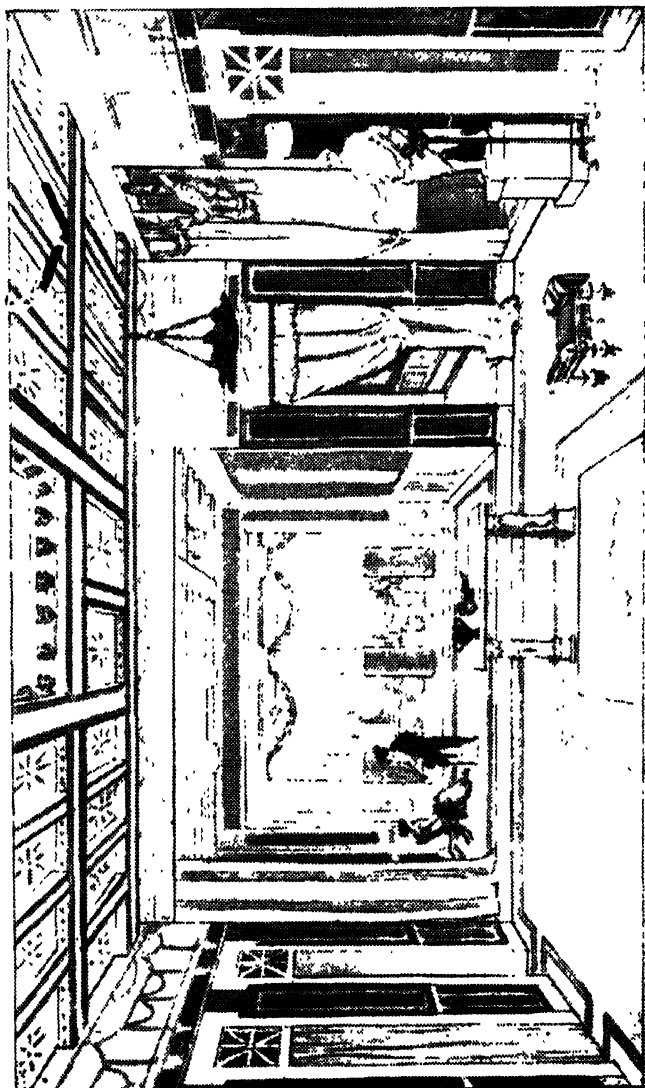
Straight roads were made in order that the legions might march quickly to any part of the country where they were wanted. The best known of these roads was Watling Street, which ran

from Dover to Canterbury and London, then across country to Chester and on to York. Ermine Street was between York and London, the Foss Way between Lincoln and Exeter. There were many other roads, the whole forming a network over the country south of the Humber. Bridges of stone were built wherever a road crossed a river; some of these bridges lasted till modern times.

As already stated, there were no towns in Britain before the Romans conquered it. They built many towns, the chief of which were York, Lincoln, Colchester, Gloucester, Verulam, and London; there were forty or fifty smaller towns. Many of the people of these towns had been Roman soldiers. When a soldier had finished his term of service he was given a farm near one or other of these towns, in which he would live. In every town these ex-soldiers would be willing to fight for it if it were attacked; they formed a kind of unpaid garrison of the town.

The Gaels of north Britain, now known as Caledonians, sometimes tried to raid the Roman part of the island, burn villages, and drive off cattle and sheep. To guard against this the Emperor Hadrian ordered that a wall should be built between Solway Firth and the mouth of the Tyne. The wall was twenty feet high and ten feet wide, and from end to end forts were built a mile apart. Soldiers guarded the whole length of the wall, and whenever the Caledonians made a strong attack the legions at York and Chester would march northward to beat them back. The next Emperor, Antoninus, had another wall built between the Forth and the Clyde, but this was not held long, and Hadrian's wall remained the chief means of keeping the Caledonians at bay. The Caledonians were not always at war with the Romans, and they often came to the wall and traded with the soldiers. In peaceful times Roman officers would go hunting in the region north of the wall.

Britain was sometimes attacked by pirates who crossed the North Sea from Germany. To drive them off a Roman fleet was kept in the Channel and the North Sea under the command of an officer called the Count of the Saxon Shore (since some



INTERIOR OF ROMAN HOUSE

of the raiders were Saxons). The Romans were not good sailors. Their ships were galleys, rowed by slaves. The galleys carried soldiers for the fighting.

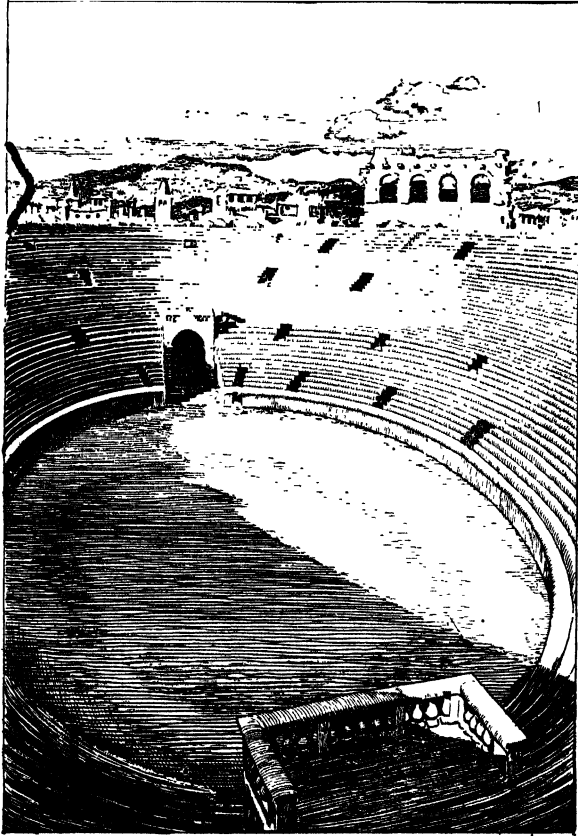
In the wars in Britain, at first with the Britons, and afterwards against Caledonians and Saxons, many prisoners were taken and were sent to the slave-market. Peaceful Britons were not made slaves, but they were taxed very heavily.



ROMAN BATHS

Buildings in Roman Britain. The Romans were not only great fighters; they were also great builders. Their towns would not seem large to us, but they were well planned, and the buildings in them were fine and large. Every Roman town had a system of drainage and a good supply of water. Houses contained many rooms, with mosaic floors and central heating, besides courts and fountains. Temples, public baths, and market-places were to be found in most towns, and in some there was an

amphitheatre—a large open sports ground, with raised seats all round.



ROMAN AMPHITHEATRE

Games and chariot-races were held in the amphitheatre, and fights between gladiators took place there. Gladiators were slaves who were trained for fighting in the arena (the central space in the amphitheatre). At the end of a fight between two

gladiators the victor looked to the people to see if the loser should be slain or spared. If the loser had fought well, the people might be merciful and turn their thumbs up, meaning that he should be allowed to live. If thumbs were turned down, he was slain.

Corn-growing in Roman Britain. The province of Britain was a very long way from Rome, and it was separated from the mainland of Europe by the Channel and the North Sea. We may think that it could not have been of much use to the Romans. Yet in fact it was of great use in more than one way. Much corn was needed for the feeding of the people of the city of Rome, and this corn was grown in several of the provinces, of which Britain was one. Britain was one of the granaries of the Roman Empire. Much of the corn was grown on large farms, which were worked by gangs of slaves. The grain was sent in wagons along the roads of Britain, Gaul, and Italy to Rome. (These great roads were used for trade as well as for the march of the legions.)

Industries in Roman Britain. Brick and stone, iron and other metals were wanted for the buildings, and coal for heating them. The Romans worked mines for iron, copper, tin, lead, and coal; they made bricks and quarried stone for building, and tiles were made for paving and roofing. Vases, cups, and dishes were made of glass or pottery. Roman pottery in Britain and in Gaul was red in colour, and was known as Samian ware. Pieces of Samian ware can be seen in many museums.

Religion in Roman Britain. At the time of the Roman conquest of Britain Druidism was the religion of the Britons. Druidism died out after the slaughter of the Druids, and many of the Britons followed the religion of Rome—the worship of Jupiter, Mars, Neptune, and other gods. But Christianity was spreading throughout the Roman Empire, and at length it reached Britain. Christians were sometimes persecuted; Alban was beheaded near Verulam. It is said that Alban, while still a heathen, gave shelter in his house to a Christian priest, who was

hiding from his persecutors. The priest passed his time in prayer and converted Alban to the Christian religion. When soldiers came to the house to seize the priest Alban changed clothes with him, and in his place was taken before the judge. He refused to give up the Christian religion and was scourged and beheaded. A soldier who had been ordered to put Alban to death refused to do so. He also became a Christian and was beheaded after Alban. Alban was the first Christian martyr in Britain, and his name has been given to the city of St. Albans, which stands close to the place of the Roman Verulam.

In 323 Christianity became the religion of the Roman Empire, as will be described in another chapter. The first Roman Emperor to become Christian was Constantine. (His mother, St. Helena, had been to Jerusalem, where she is said to have found the cross on which Jesus Christ was crucified.) During the fourth century the Britons became Christian. They even sent missionaries to spread their new religion among the Celtic races of Wales, Caledonia, and Ireland.

The End of Roman Rule. Early in the fifth century the legions were taken from Britain to defend the city of Rome from the attacks of barbarian races. They did not return to Britain, and the Britons were left alone in the land.

Traces of Roman Rule in Britain. But the Romans had left their mark on the country. We have to-day many things to remind us of them. Their pottery, glass, coins, tiles, and statues have been found. Hadrian's wall still exists, parts of some of the Roman bridges remain, and the chief Roman roads can still be traced.

Results of Roman Rule in Britain. Perhaps the greatest gift of the Romans to Britain was peace and order. Before the Romans came the Britons were half savage, and lived in tribes which were often at war with one another. The Romans stopped all this fighting. They made laws and saw that they were obeyed.

During the time of Roman rule in Britain, the Britons, especially those of the south and east, learned a great deal of Roman ways of life. The richer Britons lived in houses like those of the Romans, they dressed as Romans, they followed the Romans in religion (the worship of Jupiter, and, later, the worship of Christ), and they spoke Latin, the language of the Romans. The Britons who lived at the time the Romans left the country must have been very different from those of four centuries earlier; they had become a civilised race.

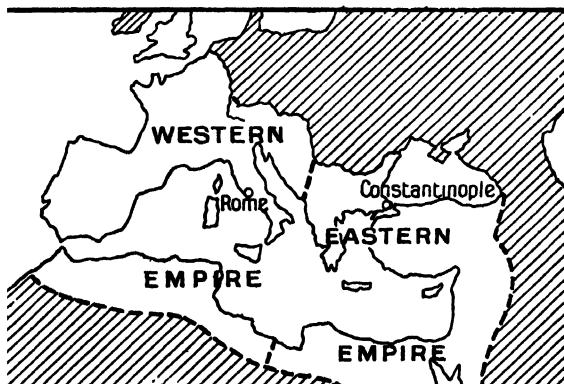
QUESTIONS AND EXERCISES

1. Tell the story of (a) Boadicea, and (b) St. Alban.
2. Mention three ways by which the Romans defended the province of Britain.
3. What was the use of the province of Britain to the Romans?
4. In what ways were the Britons the better for Roman rule?
5. What traces of the Romans still exist in this country?

CHAPTER 5

THE ROMAN EMPIRE AND THE BARBARIANS

The Barbarians. The Roman Empire was ruled for some hundreds of years by a line of Emperors, of whom Augustus Caesar was the first. For a long time the Empire was peaceful, but at length it was attacked by barbarians, some of whom were German, while others came from the north and the east of Europe and even from Asia. Sixteen legions were stationed on the banks of the Rhine and the Danube, and it was their duty to hold the barbarians back.



DIVISION OF THE ROMAN EMPIRE

To the Romans all people who lived outside the Empire were "barbarians." No doubt these people were rough, and many of them were cruel. They were not so civilised as the Romans; their ways of life and their languages were unlike those of Rome; but they were not entirely savage.

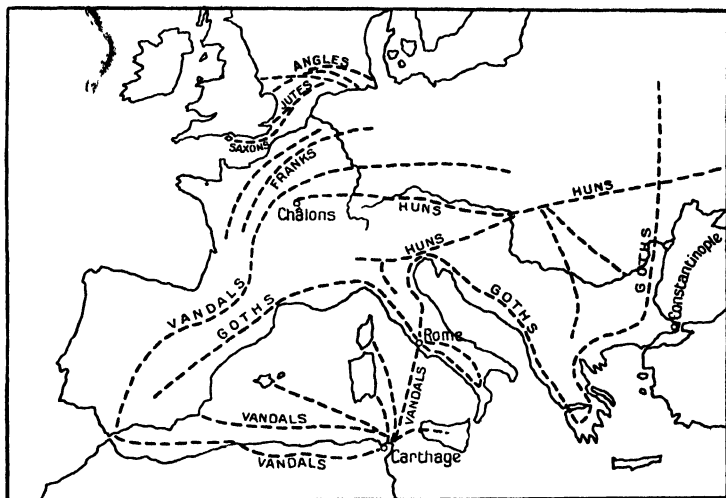
Division of the Empire. The Emperor Constantine the Great built a city which he meant to be a new capital for the Empire.

He called it New Rome, though it was soon known as Constantinople (the city of Constantine). In 364, not many years after the building of Constantinople, the Roman Empire was divided into two parts, each with its own Emperor. Rome was the capital of the Western Empire and Constantinople of the Eastern Empire. The Empire was divided because it was too big to be defended by a single Emperor against barbarians who might attack any part of it. It took many weeks to travel from one end of the Empire to the other, and if the barbarians invaded a province when the Emperor was far away it might be weeks, or even months, before he even heard of the danger. But if the eastern part of the Empire was ruled by one Emperor and the western part by another there would be a better chance of keeping the barbarians at bay.

The Eastern Empire. The Roman Empire of the East did not suffer a great deal from the barbarians. It was invaded by Goths and by Huns, but neither of these races stayed in it. Other barbarian nations found it easier to move westward over the great plain of central Europe than southward over the Carpathian and Balkan mountains. They thus invaded the Western Empire and not the Eastern. The Eastern Empire lasted for more than a thousand years. During this long time it became much more Greek than Roman; its people spoke Greek, and it is often called the Greek Empire, though its Emperors always called themselves Roman Emperors. In time it lost most of its provinces and became very weak, but it did not come to an end until Constantinople was taken by the Turks in 1453.

Barbarian Invasions of the Western Empire. The Western Empire did not last so long. In the fifth century one barbarian race after another entered it. The Romans could not hold them back, and province after province was lost. Rome itself was taken and sacked by the Goths under Alaric in 410, and again by the Vandals in 455. The Goths settled in Italy and Spain, and the Vandals, after wandering from Germany through Gaul and Spain, founded a kingdom in North Africa, from which they

raided Italy and the islands of the Mediterranean. The Huns, under a very cruel king, Attila, came from Asia and plundered a great part of Europe, both east and west. Attila was known as the "Scourge of God." He boasted that wherever his horse trod the grass would never grow again. He entered Italy and marched towards Rome. The Pope, Leo the Great, went out

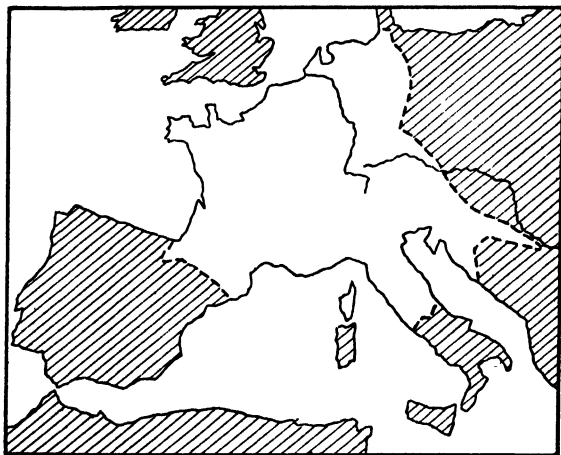


BARBARIAN INVASIONS OF THE ROMAN EMPIRE

and met him, and pleaded with him to spare the city. Attila, who had never before shown mercy to any one, listened to the Pope, and turned back. (Perhaps he remembered that the Gothic king Alaric died a few weeks after his army had sacked Rome, and was afraid that this might be his fate if he attacked it.) The Huns left Italy; they did not settle and found a kingdom in the west, and after the death of Attila they moved away to the east again. Gaul was conquered by the Franks, a German tribe, and the kingdom of France was begun. Jutes, Angles, and Saxons invaded the province of Britain, and, after a struggle which lasted for a century and a half, they made themselves

masters of the country. Angles, Saxons, and Jutes came to be known as the English, and the country as England.

End of the Western Empire. The Roman Empire of the West ended in 476, when the last Emperor was deposed. After this, the city was ruled for a time by barbarian kings, and, later, by the Popes. There were now in western Europe several barbarian kingdoms in place of the provinces of the Roman Empire, and the history of Europe for some centuries is filled with the story of their wars.



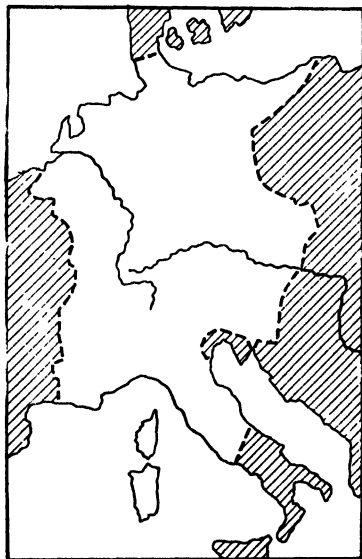
EMPIRE OF CHARLES THE GREAT

The Division of History. It is usual to divide history into three parts—Ancient, the Middle Ages, and Modern. With the fall of the Roman Empire of the West in the fifth century Ancient history came to an end. The Middle Ages lasted for about a thousand years, from the fifth century to the fifteenth. Modern history covers the last five centuries.

Charles the Great and the Holy Roman Empire. Three hundred

years after the Franks conquered Gaul it was ruled by Charles the Great. He invaded other lands, and became master not only of France, but of part of Spain, nearly all of Italy, and a large part of Germany. He thus ruled much of what had been the Western Roman Empire, together with German lands which had never been in the Roman Empire. He seemed to have restored the Roman Empire of the West, and it was thought that he was worthy of the title of Emperor. At Rome, on Christmas Day in the year 800, Charles was crowned Holy Roman Emperor by the Pope. The Roman Empire of the West was restored, and the Roman Emperor was a Frankish king. The Empire was "Holy" because the Emperor was crowned by the Pope.

The empire of Charles the Great did not last long. In 843 his three grandsons divided it into three parts. The western part was the kingdom of France and the eastern part the kingdom of Germany. The middle part, a long narrow strip stretching from the North Sea to Italy, soon split up into small provinces. The title of Holy Roman Emperor existed until early in the tenth century, when it was dropped.



EMPIRE OF OTTO

The Later Holy Roman Empire. It was revived again in 962, by a German king, Otto, who went to Rome and was crowned Holy Roman Emperor by the Pope. This new Holy Roman Empire contained Germany and the greater part of Italy, but not France. In after years the Emperors lost their hold on Italy, and the later Holy Roman Empire consisted of Germany and very little more.

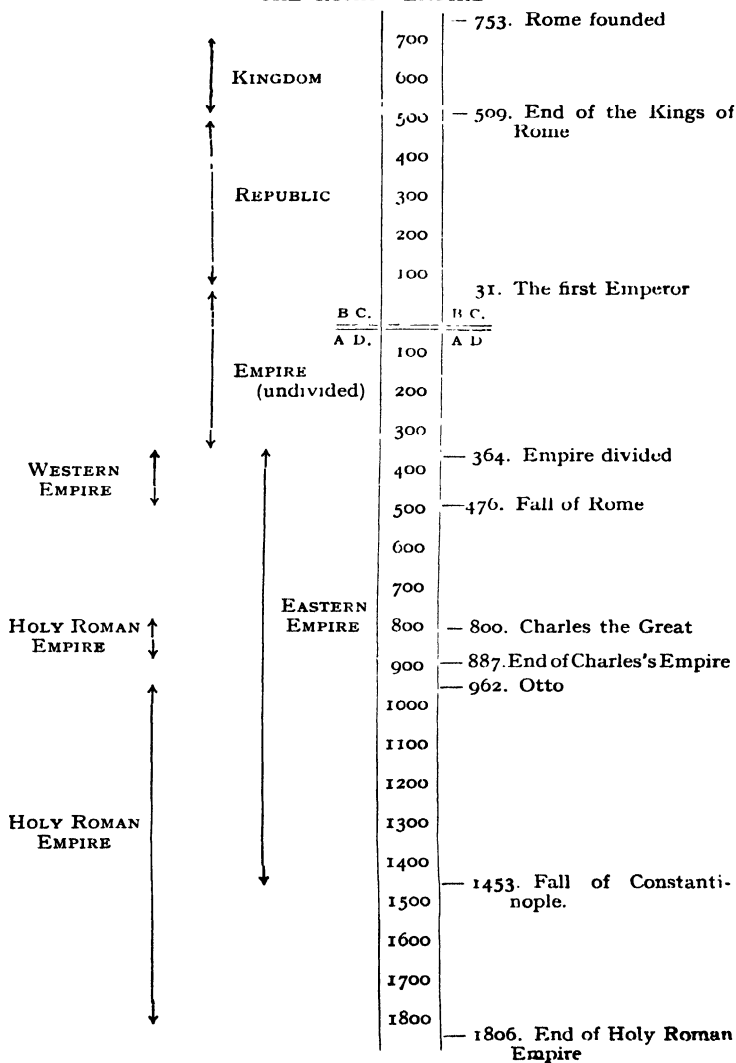
It lasted till 1806. After Napoleon took the title of Emperor of the French the last Holy Roman Emperor laid his title down, and it has not again been used.

QUESTIONS AND EXERCISES

1. Why, and how, was the Roman Empire divided?
2. Mention four barbarian races which invaded the Roman Empire of the West, and state in which countries they settled.
3. How far was (a) the Empire of Charles the Great, and (b) the Empire of Otto, equal to the Roman Empire of the West?

TIME CHART

THE ROMAN EMPIRE



CHAPTER 6

THE ENGLISH CONQUEST OF BRITAIN

Britain after the Romans had left. After the Roman legions had left Britain the country had to be defended by the native Britons, who were much less warlike than those of four centuries earlier. They were in danger from the tribes of the north now that Roman troops no longer guarded the wall, and they were likely to be attacked by the raiders from Germany now that there was no longer a Roman fleet in the North Sea. The Caledonians, who by this time were known as Picts and Scots, crossed the wall and plundered the country, and the Britons set one enemy against another. They asked a body of Jutes, a German tribe, to drive the Picts and Scots back, and promised to give them, in return, the Isle of Thanet, in north-east Kent.

The English Conquest. In 449 the Jutes, led by two brothers, Hengist and Horsa, landed at Ebbsfleet. Not content with Thanet, they soon spread over Kent. The Britons fought fiercely against them; in a battle between Britons and Jutes at Aylesford, in Kent, a British chieftain, whose sword was broken, pulled a young tree up by the roots and, using it as a club, slew the Jutish leader Horsa. But the Britons were driven back; other German tribes—Saxons and Angles—followed the Jutes, and during the next hundred and fifty years the country was conquered bit by bit. We do not know much about the wars which took place. Though large armies sometimes came and fought battles with the Britons, it is likely that every year smaller parties (women and children as well as men) crossed the North Sea, and that hundreds of small fights took place. Now and then the Britons won and the invaders were killed; more often the Britons were killed or were forced back.

By the end of the sixth century the invaders had gained the greater part of the land. Besides Kent, the Jutes held the Isle

of Wight and some part of the mainland near it. The Saxons set up a number of kingdoms—Essex, Middlesex, Surrey, Sussex, and Wessex—in the southern part of the country. Farther north



ANGLO-SAXON SETTLEMENTS

were the settlements of the Angles—East Anglia, Mercia, Deira, Bernicia. Jutes, Saxons, and Angles were very much alike in language, religion, and ways of life, and by the time they had conquered the country they had become one nation, the English nation, though they had not yet united in a single kingdom.

The Britons after the English Conquest. What happened to the Britons? Many of them were killed in the fighting. Some were taken prisoners and may have become slaves to the English. Some British women were married, either willingly or by force, to the newcomers. Many of the Britons were driven back and took refuge in the west—in Cornwall, in Wales, and in Cumberland—and some even went over sea to the north-west of France and settled in the land called Brittany.

To the English the Britons were known as Welsh. Cornishmen were West Welsh; the people of the land we call Wales were the North Welsh; those of Cumberland were the Cumbrian Welsh. The West Welsh were not cut off from the North Welsh until the West Saxons won the Battle of Deorham in 577 and reached the Bristol Channel, while the North Welsh and the Cumbrian Welsh were cut off from each other when the Angles won the Battle of Chester in 613 and reached the Irish Sea.

Conquest of the Welsh. In the hilly regions of the west the Welsh held their own against the English for a long time. By the ninth century the West Welsh had been overcome by the West Saxons (the people of Wessex). Near the end of the eleventh century the Cumbrian Welsh came under the rule of the Norman kings. From time to time Norman nobles conquered parts of Wales, but it was not until the last quarter of the thirteenth century that all the Welsh were brought under the rule of the kings of England by Edward I.

Results of the English Conquest. The conquest of Britain by the English is of great interest to us as they are our forefathers. We do not know very much about the fighting, but we do know that the Britons, after the long period of Roman rule, were a civilised race and that the English were one of the barbarian nations which overran the Roman Empire of the West. The English conquest of Britain was the conquest of civilised people by barbarians. We know, too, that the Britons were Christian and that the English were heathen. As will be explained in another chapter, the Christian religion had been spreading

throughout the Roman Empire ever since the time of Christ. The English conquest of Britain was a setback for Christianity; a Christian country had become heathen again. In time the English became Christian, but several centuries passed before England became as civilised as Britain had been.

QUESTIONS AND EXERCISES

1. Which parts of this country were invaded and settled by Saxons?
2. In what ways was the English conquest of Britain not a good thing at the time?
3. What became of the Britons as a result of the coming of the English?

CHAPTER 7

THE OLD NORTHERN RELIGION

The Northern Religion. At the time of their conquest of Britain, the English followed the religion which existed in many parts of northern Europe—in Norway, Sweden, Denmark, Iceland, and some parts of Germany.

The Universe. Men of this religion thought that there were three worlds—Asgard, where the gods lived; Midgard, this world, the home of men; and Utgard, a place of ice and frost, the home of giants who were the enemies of the gods.

Some people thought that Asgard was above Midgard, and Utgard below it. But others said that the universe was like the top of a round table. In the middle, on a high hill, was Asgard; round it was Midgard; round Midgard was the sea; and beyond the sea was yet another circle, which was Utgard.

A great ash-tree, Yggdrasil, enfolded the whole universe with its branches. Under its roots was a place called Helheim, to which all the dead, except heroes and cowards, were sent. Heroes were taken to Valhalla, which is described farther on in this chapter, but cowards were sent to Niflheim, another place under the roots of Yggdrasil; it was dark, misty, cold, and terrible.

The Gods. The chief and father of the gods was Odin. (In England he was called Woden.) It was said that Odin, when he was wandering under the roots of Yggdrasil, came to a well, the water of which made any one wise who drank it. But he was not allowed to drink it unless he would give up his right eye. He did this, and drank of the water. From this time Odin knew of everything that was going on in the world. Two ravens flew to all parts of the world every day; they returned and perched on his shoulders, whispering in his ears all that they had seen.

Thor, a god of war and thunder, was Odin's eldest son. He

was a mighty fighter. His weapon was a hammer, which became larger or smaller as he wished, and returned to his hand when it was thrown at his enemies in battle.

Other sons of Odin were Balder the Beautiful, Bragi, Tiu, and Hodur, who was blind. Balder dreamt that he was about to die, and his mother Frigga, the wife of Odin, asked everything—every tree, stone, animal, bird, snake—to promise not to hurt Balder. But she forgot the mistletoe. One day the gods amused themselves by "shooting arrows and throwing stones at Balder. None of them harmed him until a wicked god named Loki placed a twig of mistletoe in the hand of Hodur and told him to throw it. He did so, and Balder fell dead.

Valhalla. The gods were fond of war, and they admired brave men. Men who died in battle entered Valhalla, a great hall in Asgard, where Odin was gathering a mighty army of heroes. They were taken to Valhalla by Odin's daughters, the Valkyrie, fair maidens who flew over the field of battle in order to carry the souls of the slain to this great hall.

Valhalla was indeed a vast hall. In an old poem it was said to have had five hundred and forty doors, through each of which eight hundred men could pass at once. Its roof was covered with shields and was held up by spears. Coats of mail were spread over the tables and benches which filled the hall.

The heroes sat at long tables, drinking mead and feasting on the flesh of the great boar Sæhrimmer, which was eaten every day and became whole again in the night, to be ready for the next day's feast. When they had eaten and drunk they slept on the benches or the floor until daybreak, when they roused themselves and trooped out into the courtyard. There they fought and killed one another, but the slain came to life again when it was once more time for the feast.

War between Gods and Giants. At some future time there would be a great war between the gods and the giants; and in it the heroes in Valhalla would fight for Odin. In this future battle gods and giants would be slain, and all things would come to

an end. A flood would cover the earth; the stars would fall from the sky; fire would burst forth and burn up Yggdrasil and all the world. Nothing would be left.

A Religion of War. The northern religion was a religion for men who loved fighting. In it the best men were those who fought well. The only good thing was bravery, while cowardice was the one fault for which men were sent to Niflheim. Stealing and telling lies were not thought to be very bad so long as a man was fearless in battle.

The northern religion was not a good one. Apart from the fact that it made men delight in the shedding of blood, it was a religion of despair, of no hope for the future. In the last great war gods as well as giants would be killed, and all things would fade into nothing.

Traces of the Northern Religion. We have not entirely forgotten this old religion. We no longer worship Odin, Thor, and the other gods of the north, but some of the days of the week are named after them. Tuesday is named after Tiu; Wednesday after Odin (or Woden); Thursday after Thor; and Friday after Frigga. The tree Yggdrasil is said to have given rise to the idea of the beanstalk in the fable of "Jack and the Beanstalk," while in very early times maypoles and Christmas-trees were thought to be offshoots of Yggdrasil.

QUESTIONS AND EXERCISES

1. Name *four* of the gods in the old northern religion, and write one sentence about each.
2. Write an account of Valhalla, and state why Odin was gathering the heroes in it.
3. Why do we think the old northern religion to have been a bad one?
4. In what ways are we still being reminded of the old northern religion?

CHAPTER 8

THE CONVERSION OF THE ENGLISH TO CHRISTIANITY

The Beginning and Spread of Christianity. At the present time there are many bodies of Christian people which are called churches. In England, besides the Church of England, there are the Methodist Church, the Baptist Church, the Congregational Church, and many others. We need not ask here how all these churches arose, but we should remember that in very early times there was only one Christian Church.

The Christian religion was founded by Jesus Christ during His life on earth. He set up only one Church, whose members were His disciples and apostles. They preached the Christian religion far and wide, and at length it spread throughout the Roman Empire. Most of the early Christians were of the lower classes—workmen, sailors, soldiers, and slaves—though there were always some of the richer people also who became Christians.

Christians were tortured and put to death under some of the Emperors. This was because the Romans worshipped the Emperors as gods; if the Christians had been willing to do this they would have been allowed to worship Christ also. They were persecuted because they would worship Christ only, and not the Emperor and other Roman gods as well.

The Roman Empire became Christian. Early in the fourth century the Emperor Constantine became a Christian, and he made Christianity the religion of the Empire. Before long the worship of the old gods died out.

Church Organisation. By this time the Church was fully organised. This means that it had priests in every town and village, with a bishop in every important town to rule over and guide the priests. In very large towns there would be an archbishop, who had a number of bishops under him, and in such important places as Constantinople, Antioch, Alexandria, and

Jerusalem there was a patriarch. As Rome was a very great city its bishop was always a very powerful person, who was known as the Pope. The Pope was higher in rank than other bishops, archbishops, and patriarchs, and he claimed to be head of the whole Church.

The Power of the Popes. After the Roman Empire of the West had come to an end the city of Rome was for a time ruled by barbarian kings, but in the sixth century the barbarians were driven out by armies of the East Roman Emperor. From this time Rome was ruled by the Popes, as they were the most powerful and most important people in the city. They also gained lands in central Italy, which were known as the Papal States, or the States of the Church; these states were ruled by the Popes until they were lost in the nineteenth century.

The Barbarians became Christian. When the Roman Empire of the West was overrun by the barbarians, who were heathen, there seemed to be a danger that the Christian religion would die out in western Europe. This did not happen, because nearly every one of the barbarian races became Christian soon after it had settled in its new home. The one barbarian nation which did not soon become Christian was the English. England was lost to the Christian religion for a time, and it became necessary to try to convert the English to Christianity.

The Celtic Church. The Christian religion had not been driven out of the British Isles entirely. The Welsh were Christian. So were the Irish, who had been converted to Christianity by St. Patrick in the fifth century. Both Welsh and Irish had sent missionaries to the Picts and Scots, and a great monastery had been founded on the island of Iona. These Irish, Welsh, and Scottish Christians were separated from Europe by heathen England. They formed the Celtic Church, which was not under the rule of the Pope and which was different from the Roman Church in some ways.

During the English conquest of Britain the Welsh had not

sent missionaries to try to convert the English. This was not very surprising, as Welsh and English were at war all the time, and when a Christian mission came to the English it came not from the Welsh but from Rome.

The Mission of St. Augustine. Gregory the Great became Pope in 590. He had been eager to convert the English ever since the day when, as a young priest, he had seen English boys for sale in the slave-market at Rome. He had not been able to go to England as a missionary, and after he became Pope he sent Augustine and forty monks to convert the English people. Augustine and his monks landed in 597 at Ebbsfleet, the place where the Jutes had landed a century and a half earlier.

The King of Kent, Ethelbert, was a heathen who had married a Christian Frankish princess, Bertha. It was a common thing, when people of different religions married, for the wife to give up her religion and take that of her husband. Bertha would not do this, and Ethelbert was willing for her and her servants to remain Christian after she had married him. She brought priests and a bishop with her from Paris, and Ethelbert had an old ruined Roman church in Canterbury repaired for her to worship in. No doubt Bertha was very glad when she heard of the landing of Augustine and his friends.

Augustine sent a message to King Ethelbert asking that he might explain the Christian religion to him. The King feared that his visitors might try to work magic on him. It was thought that magic could not be worked in the open air, but only under a roof, and Ethelbert went out to meet Augustine on the open road instead of receiving him in a house or hall in Canterbury. To Ethelbert, seated by the side of the road and surrounded by his guards and nobles, Augustine told the simple story of the life, death, and resurrection of Jesus Christ. He asked Ethelbert to become a Christian, but the King was not yet ready to do so. He was no longer afraid that Augustine would do him harm, and he gave him leave to enter Canterbury and preach to the people, but for himself, he said, he would remain faithful to the old gods.

Augustine and his monks came to Canterbury and kept on with their preaching. Before long, Ethelbert changed his mind, and was baptised as a Christian. The Jutes of Kent quickly followed him, and it was said that ten thousand of them were baptised in one day. They cannot have known much about Christianity, and it is not likely that they changed their way of life very much.

Christianity in South-east England. Christianity thus became the religion of the kingdom of Kent, and it soon spread into the neighbouring kingdoms of Essex, Middlesex, Surrey, and Sussex. But it went no farther at that time. Only the south-east of England had become Christian. Churches were built in towns and villages, and priests held services in them. Augustine became the first Archbishop of Canterbury, and bishops were appointed in Rochester and London. (In other countries the most important archbishop is in the capital of the kingdom; in France he is the Archbishop of Paris, in Austria the Archbishop of Vienna, in Portugal the Archbishop of Lisbon. In England there is no Archbishop of London. There is an Archbishop of Canterbury, because Canterbury was the capital of the first English kingdom to be converted.)

Augustine died in 604. He had hoped to convert England, and he had converted only a small part of the country. It might seem that he had failed. But he had made a start, and his work was carried on by others.

The Conversion of Northumbria. The next big step forward was in the north. Bernicia and Deira now formed one kingdom, Northumbria, under a powerful king, Edwin (after whom Edinburgh is named). Edwin, a heathen, wanted to marry Ethelburga, the daughter of Ethelbert and Bertha of Kent. Ethelburga was a Christian; she made the same condition as her mother had done, and Edwin agreed that she should remain Christian. When she travelled northward, in 627, she took with her a priest, Paulinus, who preached the Christian religion to Edwin and converted him. The Northumbrians followed their

king, and Christianity thus became the religion of the north. Paulinus became the first Bishop of York. (There was no Archbishop of York until other bishops were appointed in Northumbria.)

Mercia and Northumbria. The middle kingdom of Mercia remained heathen. Its king, Penda, was faithful to the old gods. He made war on Edwin, who was slain at the Battle of Heathfield, in 633. Many of the Northumbrian people thought their defeat to be a sign that the old gods were angry and that they were more powerful than Christ. Some of them gave up the Christian religion and returned to the worship of Odin.

A new King of Northumbria, Oswald, had been brought up at Iona and was a Christian of the Celtic Church. He was a very good man and was afterwards made a saint. He brought missionaries from Iona into Northumbria, and Christianity was preached again. But in 642 Penda made war on Oswald, who at the Battle of Maserfield was slain. The heathens had beaten the Christians again.

Oswald's brother, Oswy, became King of Northumbria, and when, in 655, Penda made war once more, he was defeated and slain at the Battle of Winwood. Christianity had won at last! From this time the Christian religion spread quickly into Mercia and all other parts of England.

The Council of Whitby. Some of the Christians of Northumbria had been taught by the Celtic missionaries from Iona, others by the priests of the Roman Church. On some matters the two parties did not agree, and in 664 Oswy held a great meeting at Whitby to decide whether the Roman or the Celtic form of Christianity should be followed in Northumbria. It was settled that Northumbria should keep to the Roman form, and this was done throughout all England.

Theodore of Tarsus. In 668 the Pope sent Theodore of Tarsus, a Greek, to be Archbishop of Canterbury. He was Archbishop for twenty-two years, and during this time he appointed bishops

for all parts of England. Churches and cathedrals were built, and so, before long, were many monasteries. When Theodore died, in 690, the Church had become fully organised. It had taken nearly a century to convert England and organise its Church.

The Church in England. There were several small English kingdoms in the land. The time when they would be united into one kingdom of England had not yet come. But there were not several small English churches. There was one Church, and only one, and every Englishman was looked upon as a member of it. The Church in England is thus older than the kingdom of England; Englishmen were united in religion before ever they were united under the rule of one king. The fact that Englishmen were united in one Church made it easier, when the time came, for them to unite under one king.

QUESTIONS AND EXERCISES

1. State briefly how (a) the Welsh, (b) the Irish, and (c) the Picts became Christian.
2. Write an account of the mission of St. Augustine. How far was he successful?
3. Describe the struggle between Penda and the Christian kings of Northumbria.
4. Write three or four lines about each of the following: Gregory the Great, Paulinus, Theodore of Tarsus.

CHAPTER 9

LIFE IN ENGLAND IN ANGLO-SAXON TIMES

England in Anglo-Saxon Times. The part of our history between the English conquest and the Norman conquest is known as the Anglo-Saxon period, and it lasted for six hundred years. During this time much of the country was covered with forest, where bears, wolves, and boars lived. Most of the people lived in small country villages, and nearly all of them worked on the land. Towns were few and small. Roads were poor. People did not travel very much, and if goods had to be sent from one part of the country to another, which happened very rarely, they were carried on pack-horses or pack-mules.

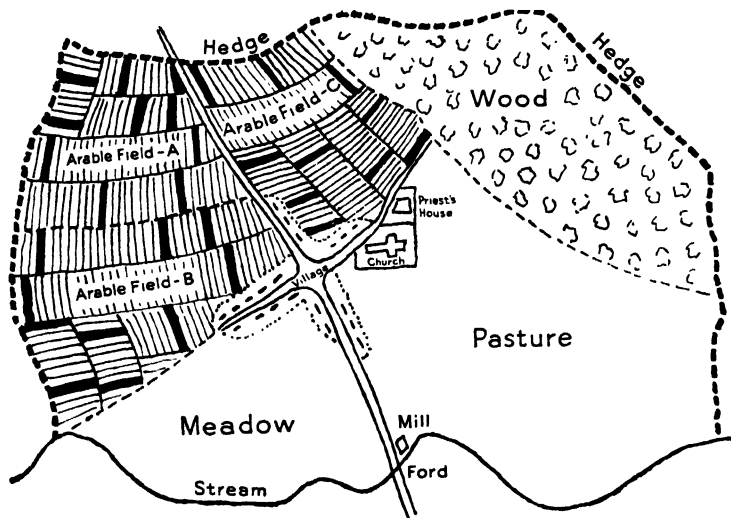
A Country Village. A village, with the land belonging to it, was always surrounded by a thick hedge. When the hedge was well grown it kept wild animals out of the village, and robbers and outlaws were not able to attack it. In those parts of England that were fully settled the hedge separated the land of one village from that of the next. But in some parts of the country there were stretches of forest or moorland between villages. In these places lived outlaws and wild animals.

In every village the people tried to grow or make for themselves whatever they needed, since they could not get very much from other parts of the country. The villagers formed a little society which, as nearly as possible, was self-sufficient. The greatest needs of the people were food, clothing, and houses to live in (with some furniture in the houses). Let us try to find out how these needs were met.

The Land of the Village. The land of the village was of several kinds. Corn was grown on the arable land, that is, the ploughed land; there was a large stretch of pasture land for cattle and sheep; on the meadow, grass was grown and cut for hay; and

there was often a piece of land which was covered with trees and bushes.

These different kinds of land, or, rather, these different uses to which land can be put, are to be found in a modern village also. But nowadays a village contains a number of farms, in each of which there is land of different kinds. Each farm has arable, pasture, and meadow. There were no such farms in the Anglo-Saxon village.



PLAN OF AN ANGLO-SAXON VILLAGE

The black strips represent the holding of one man.

Arable Land. All the arable land of the village was in two or three very large fields; it was cultivated under either the two-field system or the three-field system, both of which are described below. In most places the two-field system was in use, and in some it remained until long after the Norman Conquest; in a few villages they used the three-field system, and at length this replaced the two-field system all over the country.

The modern farmer knows that land becomes poor after crops

are grown on it, and he restores it by the use of fertilisers and manures and by growing different crops on it each year. The Anglo-Saxon villager had no fertilisers, but he knew that if he grew the same crop on a field year after year his harvests would be poorer every year. In order that land might become fertile again it was given a rest every second or third year. Under the two-field system crops were grown on one field, while the other field lay idle, or fallow; in the following year crops were grown on the second field, and the first field had its turn of fallow. The idle field was ploughed twice during the year, so that the soil should be thoroughly turned over to be ready for sowing in the following year.

Under the three-field system each field lay fallow once in three years, and two fields produced crops each year. The most usual crops were wheat and barley, though other things were grown in some places. This table shows how crops were grown on the three fields during a period of three years.

<i>Field</i>	<i>A</i>	<i>B</i>	<i>C</i>
1st year	Wheat	Barley	Fallow
2nd year	Barley	Fallow	Wheat
3rd year	Fallow	Wheat	Barley

This was better than the two-field system, since two-thirds of the land, and not merely one-half, gave a harvest every year. Wheat (or rye) was used for bread, and barley for the brewing of ale, so that from his fields the villager obtained something to eat and something to drink.

The Strip System. Whether there were two arable fields or three, they were divided into strips, of an acre or half an acre in area, and every villager held some of the strips. Nobody had all his strips together; they were scattered throughout the fields. In many places every man had thirty acres. Under the two-field system this would mean fifteen acre-strips in each field; under the three-field system, ten strips in each field.

The strips were not fenced off from one another; they were

separated only by a narrow grass path, or by a row of stones, or by a slight ridge. The length of a strip was about 220 yards, though it might be a little more or a little less. This was the distance a team of oxen could draw the plough without stopping for rest. (The team could go farther on light and sandy soil than on heavy clay.) Hence, 220 yards was taken to be the length of a furrow; it was a furrow-long, a furlong. In the course of a day's work the team could plough a stretch of land 22 yards wide. This distance (a chain) was the width of a strip. A strip of land 220 yards long and 22 yards wide contains 4,840 square yards, which is the area of an acre.

The plough was drawn by oxen, in teams of four or eight. Possibly four animals were used when land which had been ploughed before was being turned over, while a larger plough with eight oxen was used in cutting up land which had not been tilled already.

A large field would contain hundreds of strips, which belonged to many people. In growing crops on their land the strip-owners were expected to work according to the custom of the village. It was the custom for every landowner to grow the same crop as others on the big field, and there were dates, fixed by custom, for ploughing, for sowing, and for harvesting.

Pasture. Oxen, sheep, and goats belonging to the villagers grazed on the common pasture, and poultry (hens, geese, and ducks) might feed there also. The people had plenty of milk and eggs, butter and cheese and meat. Wool from the sheep was spun into yarn and woven into rough cloth in the cottages. The hides of the cattle were made into leather for the making of shoes and harness.

Woodland. The trees provided wood which was used in the building of houses and in making furniture and wagons. Smaller branches from the trees were cut and used as firewood; turf also was cut and dried to be used for fuel. Pigs were turned into the woodland to feed on nuts and acorns; when they were killed, their owners were able to dine off bacon and pork.

The Animals. Animals were much smaller than those of to-day, and they did not weigh so much. An ox was not much larger than a donkey of to-day, and a sheep or a pig was no bigger than a large dog. The animals lived by grazing during the summer, and after the harvest they were allowed to roam over the arable land ^{also}, to nibble at the straw and the weeds. But in winter they could get little from the common pasture (nothing at all when it was covered with snow). They were fed in winter with hay, which was obtained from the meadow during the summer. The crop of hay was divided among the villagers. As a rule, there was not very much hay, and it was not easy to keep the animals alive and well throughout the winter. For this reason any animals not really needed were killed in the autumn. The meat was salted for use during the winter, but it was often not well preserved, as salt was very scarce. Spices were used to disguise the taste of tainted meat.

The Village Buildings. The most important building in the village was the church, which was used by the people for meetings as well as for worship. It might even be used as a storehouse. Anything kept in the church ought to be safe from robbers, since it was thought that no thief would be so wicked as to steal from a church.

The cottages were of one storey and were built of wood or wattle-and-daub. A wattle-and-daub cottage had a wooden frame. The spaces between the timbers were filled with sticks called wattles, and clay was pressed between and smeared over the wattles. In daubing the clay two men worked together, one on each side of the wall. They applied the clay on both sides until the wall was thick enough. The cottage had a thatched roof.

The floor of the single room (which had to serve all purposes—cooking, eating, washing, sleeping) was of beaten earth, and was covered with rushes or straw. The hearth was in the middle of the room. Close to the cottage was a stable for the oxen, or they might even share the living-room with the family; there would be a low wall across the room, with animals on one side

and people on the other. There would also be a barn or lean-to for carts and wagons.

In the village there was a blacksmith's forge, a wheelwright's workshop, and a mill. Nearly every village had a stream, large or small, fast or slow, which worked the mill and gave the people water. Or they might obtain water from wells.

The Pedlar. There was no inn, and there were no shops. The villagers had little or no money, and very little need for it, since, as has been shown, they obtained for themselves most of what they wanted. Yet there were some things which they could not produce. Iron had to be brought in from outside. Nails and needles and thread, spices and salt and tar were among the things that were bought from the travelling pedlar or chapman. If the people had no money they might be able to give up some of their produce in exchange for what they wanted. Sometimes they obtained a little money by taking cheese, butter, and eggs to the market of a town near by, so that when the pedlar visited the village they were able to trade with him.

Village Life in Anglo-Saxon Times. Life in an Anglo-Saxon village was quiet and dull. There was little or no light after the sun had set; even candles were not at all common. People got up at daybreak and went to bed at sunset, or soon after. Their time was divided between work and sleep. They had to work hard; yet there were times, especially in winter, when they could do very little. When the ground was frozen hard or covered with snow, nothing could be done. There were few amusements, and, as stated above, little travelling. It is likely that many people were born in a village, lived in it throughout their lives, and died in it, without ever having left it. They knew nothing of what was going on in the world. To them the village was the world. Yet, in some ways, their life was not much worse than that of many of the working class to-day. Though their food and clothing was rough and their houses poor, they did not have to live on wages, and they were never out of work. If they fell ill they did not lose their work, and they did not fear what would happen to them when they grew old.

QUESTIONS AND EXERCISES

1. What different kinds of land were to be found in an Anglo-Saxon village, and what was the use of each kind?
2. How was the arable land arranged, and how was it cultivated?
3. What do you know about the animals which were kept in an Anglo-Saxon village?
4. Describe an Anglo-Saxon cottage.
5. What things needed by the people were produced in the village, and what had to be brought in from outside?

CHAPTER 10

THE NORTHMEN

The Northmen. During the ninth and tenth centuries western Europe was troubled by a new wave of barbarian attack. These barbarians came from the north—from Norway, Sweden, and Denmark. They were known in different countries by many

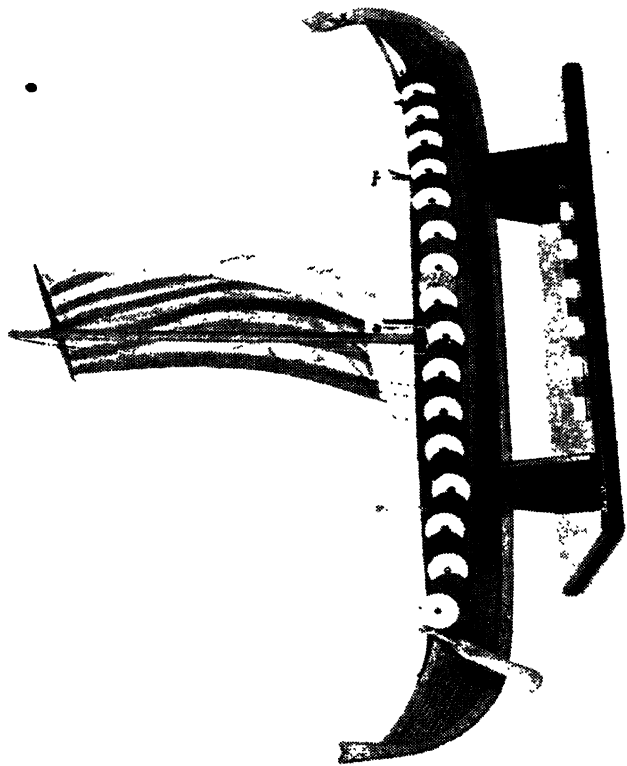


A VIKING

different names—Northmen, Norsemen, Vikings, Danes, Normans. In their homes in Scandinavia, which was bleak and barren, there was not always enough food for the people, and bold men were tempted to become pirates and to raid the warmer and richer lands farther south. These countries had no fleets to fight the raiders, who found it easy to gain rich booty.

The Northmen were tall, with fair hair and long moustaches. They had horns or wings on their helmets. They wore coats of mail, and they carried shields. They were well armed—with sword, spear, dagger, battle-axe, and bow.

They were used to the sea. In a hilly land like Norway, with deep fiords along the coast, it was easier to go from one part of the country to another by sea than by land. A Viking ship was long, narrow, and shallow. It could sail in water that was no more than four feet deep, and was open, without a deck. It had a carved dragon's head at the prow, which rose high out of



A VIKING SHIP (c. A.D. 900)

the water, and shields were hung over its sides. The Northmen could sail or row far up a river into the heart of a country in search of plunder.

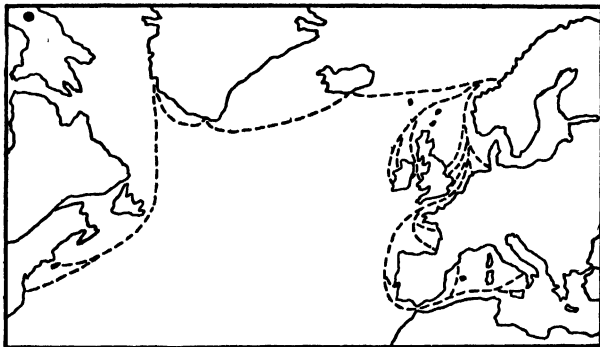
The Northmen were not really good sailors. They used a mast and a square sail when the wind was behind them, but if the wind changed they took the sail down, unshipped the mast, and rowed the ship. Modern sailors can sail their boats in any direction, whether the wind be favourable or not; they can even make their way "in the teeth of the wind" by tacking.

Early Raids—for Plunder. The earliest raids of the Northmen were for plunder only. The raiders came in single ships; they sailed along the coast of the land they were visiting; they sailed up rivers; they plundered villages, small towns, and monasteries. They were heathen, who kept up the worship of Odin and Thor, and they did not mind robbing monasteries and churches. When they caught a priest they would carve a "blood-eagle" upon his back with the point of a dagger.

The number of men taking part in one of these raids was not large—anything from thirty to a hundred. They took their victims by surprise. They avoided fighting as far as possible—not that they were cowardly, but they had come to steal, not to fight. If they were caught by a body of soldiers they would fight hard, for they knew what their fate would be if they could not beat their enemies off. Year after year they went to different places—rarely to the same place twice. They came in spring and summer, and when the ship was deeply laden with plunder they returned home for the winter.

Later Raids—for Conquest and Settlement. In later years the Northmen came to conquer and settle in the lands they visited, as well as to plunder them. Large fleets brought large armies to fight under able leaders. If they wished to conquer and settle they could not go home for the winter; they must stay and hold what they had won. And if their numbers were not large they might be destroyed by the armies of the country they had invaded. In England, France, and Germany, large armies landed

and moved about, plundering wherever they went. They made large camps, well guarded, to which they brought their booty. There was sure to be fighting, and perhaps the invaders might gain a part of the country in which to live. They would settle down and till the land, and would in time follow the Christian religion.



VIKING ROUTES

Routes followed by the Northmen. The Northmen who left Scandinavia went in many directions. From Sweden they moved into what is now Russia, and they even reached the Black Sea. From Norway some of them sailed westward and came to Iceland; from Iceland they went on to Greenland, and, sailing on, made settlements, known as Vinland, on the mainland of North America. They thus reached America some centuries before Columbus, though, of course, they did not know they were on a great new continent. From Norway, too, they sailed towards the north and west of the British Isles. They landed on the north coast of Scotland and on the islands to the west, and also on the north and west coasts of Ireland. During these voyages they plundered churches and monasteries, and they entirely destroyed the Celtic Church.

But the favourite route of the Northmen was through the North Sea and the English Channel. They could turn off to

right or left and could sail up the English east-coast and south-coast rivers, or, on the other side, up the rivers of Germany and France. Some of them sailed farther and entered the Mediterranean, where they plundered the coasts of Spain and France, and even settled in Sicily and southern Italy.

Early Danish Raids on England. The Northmen who raided England were known as Danes. Much of what we know about them is contained in the Anglo-Saxon Chronicle, a book which was kept in a few great monasteries; in it the monks wrote what happened in each year. The earliest visit of the Danes to England was in 787, when they came one summer day to Wareham, in Dorset; they slew the port-reeve (the harbour-master) and sailed away. In 793 they plundered the monastery of Lindisfarne, on Holy Island, off the coast of Northumbria, and then, year after year, they came to different places and slew, plundered, and burnt. Not until 854 did any of them stay ~~for~~ the winter. In that year a party of Danes remained in the Isle of Sheppey, on the north coast of Kent. This seemed to show that they were thinking of trying to conquer and settle as well as to plunder.

The Grand Army. In 866 a "Grand Army" of Danes under Guthrum landed in East Anglia, and for some years they moved about, plundering the east and north of England. Returning to East Anglia in 870 they captured Edmund, its king. They tried to make him give up the Christian religion, and when he refused they tied him to a tree and shot him to death with arrows. He was thus a Christian martyr, and was made a saint.

In 871 the Danes invaded Wessex. But they found that Wessex was not so easily overrun as other parts of England. It was the strongest of the English kingdoms at this time. Its king, Ethelred, fought several hard battles against the Danes, and when he was killed he was succeeded by his brother Alfred.

Alfred. The Danes withdrew from Wessex for some years, during which time Alfred built up an army. They invaded

Wessex again in 876, but again withdrew, and it was not till 878 that they came in such great numbers that Alfred was forced to fly before them. They plundered the land and made their camp at Chippenham.

Alfred hid from the Danes for a time at Athelney, in the marshes of Somerset. It was during this period that he is said



DANELAW

to have lived in a peasant's cottage and let the cakes burn, and also to have disguised himself as a minstrel and visited the Danish camp. Both tales are very likely true.

After a few months Alfred was able to gather his men together from many parts of Wessex. He defeated the Danes at the Battle of Ethandun, and in the Treaty of Wedmore, which followed, they promised to leave Wessex and to settle in the part of England north and east of Watling Street, a region to be known as the Danelaw. Their leader, Guthrum, was baptised

as a Christian, and the Danes followed him in changing their religion. They settled down as peaceful farmers.

The danger to Wessex from Guthrum's army was at an end, but it was possible that other armies of Danes might attack Alfred's kingdom. Danish raids had been successful so far because there had been no fleet in the North Sea to meet them.



STATUE OF ALFRED THE
GREAT

Alfred built a fleet of ships larger and faster than those of the Danes; he had all the men of Wessex trained to fight, and ordered that half of them should serve in the army at a time while the other half tilled the fields; he had earthen walls built round towns so that the Danes should find it hard to take them. When new Danish attacks were made, in 892, they were beaten off.

Besides defending Wessex, Alfred wanted to do many things for his people. Monasteries and churches which had been burnt by the Danes were rebuilt. Alfred set up schools for the sons of nobles, and he hoped that in time the sons of all freemen might learn to read. In Wessex he welcomed learned men from the

continent, and at the end of his reign there was more learning in Wessex than in any other kingdom in Europe. Alfred's health was bad for many years, and when he died in 899 he was only about fifty years old. For what he did for his country and its people he has been called "the Great"—the only English king to bear this title.

The Northmen in France. Meanwhile, France was being overrun by Northmen. They sailed up the great French rivers, and,

as the Danes did in England, they plundered towns and monasteries. They made a camp at Givald's Dyke, on the Seine, and they even besieged Paris, though they did not take it. They captured Rouen by a trick. When they besieged it the Bishop of Rouen led the defence. The Northmen sent a message to him asking that he would teach them the Christian religion. The good bishop was eager to convert the heathen, and said that a small number of Northmen might enter the city to be taught by him. When the cart in which they rode reached the gate of the city the portcullis was raised. The cart moved on, and when it was under the portcullis it stopped, and a wheel came off! The portcullis could not be lowered, and the Northmen ran up in great numbers and entered the city, which they captured.

French kings were too weak to drive the invaders out, and at length, in 911, a king named Charles the Simple gave them the province of Normandy in which to live. Their leader, Rollo, became Duke of Normandy. The bands of Northmen in various parts of France moved towards Normandy and settled in their new homes. It seemed that peace had been made with the Northmen in France in the same way as with the Danes in England, and that Normandy was like the Danelaw. But the two events were not exactly alike. Alfred was more powerful than Guthrum and gave him and his men the Danelaw after defeating him; Charles the Simple was weaker than Rollo, and was ready to give up Normandy lest he should lose more and more of France. The Normans, as the Northmen in France were called, became Christian; they learned to speak the French language and to live in French ways. They became Frenchmen, in fact, but they were always fiercer, stronger, and sterner than the people of other parts of France.

Ethelred the Unready and the Danes. In England, Alfred's son, Edward the Elder, and his grandson, Athelstan, conquered the Danelaw, and Athelstan became king of the whole of England (924-40). Later in the tenth century, when another Ethelred, known as "the Unready," was King of England, Danish invasions began again. Sweyn, King of Denmark, invaded the country,

and Ethelred was unable to do anything but offer to buy off the Danes. The payment he made to them was known as Danegeld (or Dane-gold). The Danes, of course, came again and again, and every time they received Danegeld.

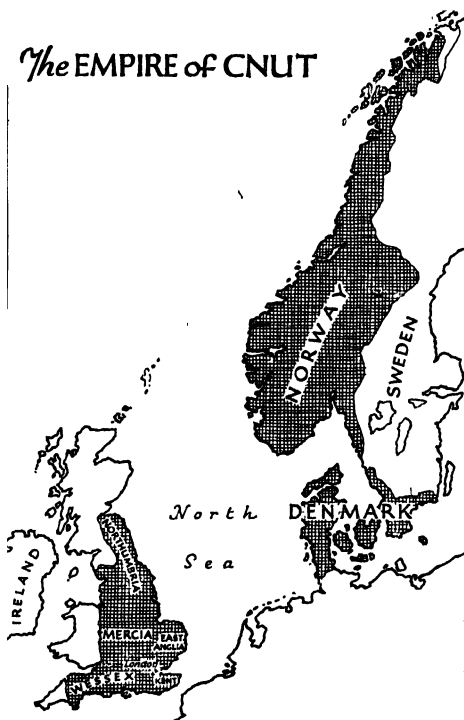
In 1002, on St. Brice's Day (13th November), Ethelred ordered a massacre of all the Danes in England—an action most foolish as well as wicked and cruel, since most of the Danes in England were peaceful people who had long been settled there and who would have been glad to help drive off the invaders. Sweyn was very angry. His sister had been killed in the massacre. He resolved to punish Ethelred by conquering England for himself. It took him more than ten years to do this—from 1003 to 1013.

The Danes besieged Canterbury in 1011, and captured the Archbishop, Alphege, and held him to ransom. He was a captive for some months, because he would not ask the people of Kent to raise the money for his ransom. One day the Archbishop was brought into a hall at Greenwich where a Danish feast was taking place. He still refused to send for his ransom, and a drunken Dane threw a large bone at him. Others did so also; he was pelted with the bones of the feast, and died. He was afterwards declared to be a martyr and a saint.

Edmund Ironside and Canute. Ethelred fled to Normandy in 1013, and Sweyn became king in his place. He died in 1014, and Ethelred returned to England, but he, too, died in 1016. The fight was carried on by the sons of the two kings—by Edmund Ironside, son of Ethelred, and Canute, son of Sweyn. Several battles were fought, and the two men divided England between them. Edmund died soon afterwards, and Canute became king of all England.

Canute. Canute (whose name is often given as "Cnut") was already King of Denmark, and he conquered Norway. He also ruled over Iceland and the Orkneys, and he was the overlord of the King of Scotland. He was thus the ruler of a great northern empire. He became Christian; he was a good king and a good

man. He built a monastery at Bury St. Edmunds, in memory of Edmund of East Anglia, who, as stated above, had been murdered by the Danes of Guthrum's army. He had the body of St. Alphege, which had been hastily buried at Greenwich,



‘taken up and reburied at Canterbury. He treated Danes and English alike, and both Danes and English served in his army and navy. He continued to collect the Danegeld tax, and used the money to pay soldiers, who formed a small standing army. These men were the king’s bodyguard, and were known as “housecarles.” He kept a large fleet in order to clear the North Sea of pirates and raiders. He divided England into four parts,

and placed an "earl" over each part. The land had peace, and trade was carried on between different parts of Canute's empire.

Canute died in 1035, and his empire split up. His two sons followed him on the throne of England. They were worthless men, and they did not live long. In 1042 an English king, Edward the Confessor, came to the throne, and the line of Danish kings came to an end.

QUESTIONS AND EXERCISES

1. Describe the ships used by the Northmen, and show how suitable they were for their raids.
2. Give an account of the martyrdom of (a) St. Edmund, and (b) St. Alphege.
3. Give three reasons why Alfred deserved to be called "the Great."
4. Write three or four lines about each of the following: Guthrum, Rollo, Ethelred the Unready, Sweyn.
5. Write a short life of Canute.
6. What happened at the following places: Wareham, Sheppey, Athelney, Givald's Dyke, Greenwich?

CHAPTER II

THE NORMAN CONQUEST

Edward the Confessor. Edward the Confessor, the English king who came to the throne in 1042, was the son of Ethelred II. Edward's mother was a Norman princess, and he had been brought up in Normandy, so that he was quite as much Norman as English. Many of his Norman friends were given high positions in the country and the Church. Edward was a most religious man, who spent much of his time in prayers and church services. He was often in the company of priests and monks, and so the ruling of the country was left to other people. He built a great monastery at Westminster, known as Westminster Abbey.

As in the reign of Canute, the country was still divided into earldoms in the time of Edward the Confessor. Canute was much more powerful than his earls, but the earls of Edward's reign were the real rulers of the country, which was in danger of losing its unity and of splitting up into several parts, as in early Anglo-Saxon times. There were now five earldoms, which were held by men of only two families. Godwin was Earl of Wessex, and after his death his son Harold became Earl of Wessex. The Earls of Kent, East Anglia, and Northumbria were Harold's brothers. The Earl of Mercia was Edwin, and his brother Morcar became Earl of Northumbria when Harold's brother Tostig was forced to fly from his earldom.

Harold and William. The King had married Harold's sister, but there were no children of the marriage, and no one knew who would be the next king. Harold was the most powerful man in the country, and he was the King's brother-in-law. If he were chosen king he would be supported by the south and east of England, though Edwin and Morcar might not be pleased.

Another man who hoped to be chosen was William, the seventh

Duke of Normandy. He was Edward's cousin, and he said that Edward had promised that he should succeed him. Further, Earl Harold was one day sailing in the English Channel when a storm arose and his ship was driven to the coast of Normandy. The earl became the Duke of Normandy's guest, but William would not let him go until he had sworn a most solemn oath to support the Norman claim to the throne of England. The bones of Norman saints had been placed under the altar upon which Harold took the oath. This was supposed to make the oath even more solemn and binding. On the other hand, Harold no doubt thought that an oath which he was forced to take was not binding at all.

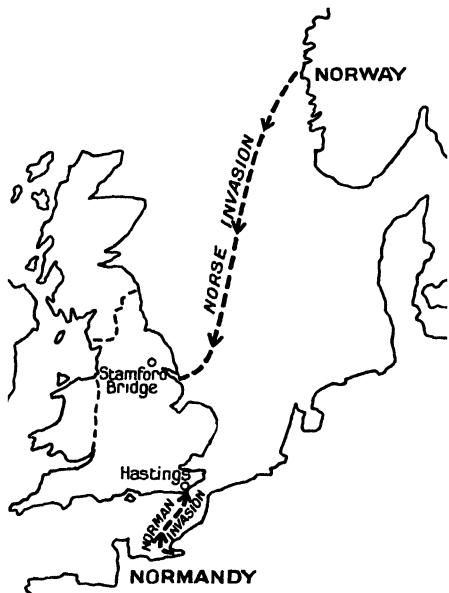
But the crown of England could not be given away by either Edward or Harold. There was a great council of the most powerful men in the country, known as the Witan. It gave advice to the king on all important matters, and when the king died the Witan chose the next king. If the late king had left a grown-up son he was almost sure to be chosen; if not, the Witan would offer the crown to some other near relative of the dead king.

King Harold. Edward the Confessor died in 1066, and the Witan met and offered the crown to Harold, who became King of England. The Duke of Normandy was angry at being passed over by the Witan, and much more angry with Harold for breaking his oath. He got ready to invade England and fight for the crown. Ships were built, and an army was gathered. William sent messengers far and wide to invite the fighting men of western Europe to join his forces. No pay was offered, but it was understood that English lands would be given to the victors. The expedition was looked upon as a crusade against a man who had broken a most solemn oath, and it received the Pope's blessing.

King Harold had two dangers to face. Not only had he to be ready to meet the Norman attack in the south, but the King of Norway also was getting ready to invade the north of England in order to restore Tostig to the earldom of Northumbria. One

thing was in Harold's favour: the same wind could not bring the two attacks, one from the north and the other from the south, at the same time.

The Norse invasion came first, and Harold, with men of the south of England, marched to meet it. He was supported by Earls Edwin and Morcar, who did not want Tostig to recover Northumbria. He won a great victory at Stamford Bridge, and Tostig and the King of Norway were slain. But while Harold was still in the north of England the wind changed, and news reached him at York that William of Normandy had landed at Pevensey.

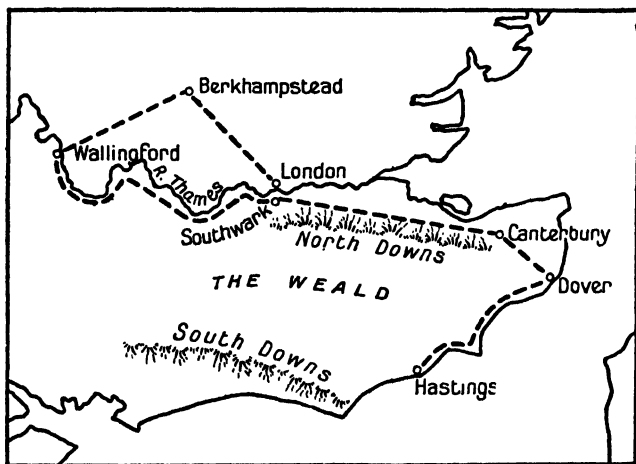


THE TWO INVASIONS OF 1066

The Norman Invasion. Harold hastened south with the men of Wessex, leaving Edwin and Morcar to follow him as quickly as possible. But the two earls were not so ready to fight for Harold against William. They moved slowly, so as to arrive after the battle. They might then join with the victor, whether Harold or William. When Harold met William at the Battle of Hastings (or Senlac) he had under his command only the men of Wessex and his own housecarles. He would have been wiser had he waited in London until he could gather larger forces.

The Battle of Hastings. The English fought well, though they were tired from their long march, and the result of the battle

was for some time in doubt. They fought on foot, shoulder to shoulder, standing on a hill; they had driven stakes in the ground before them, and the Norman horsemen could not break their ranks. William at length ordered a retreat, and the English began to pursue. This was a great mistake, for the Normans now turned round and killed a great many of the English. Harold's men formed a ring round him, and the fight was still hard. The ring was not broken until the Norman archers shot their arrows high in the air; an arrow pierced Harold's eye and he was slain. The battle was at an end.



WILLIAM'S MARCH TO LONDON

William's March. William was far too good a soldier to think that he had conquered England in a single battle. He had defeated the forces of Wessex, but Edwin and Morcar were still on the march, and he did not know whether they would fight or submit. He wanted to reach London, but he did not cross the Weald, which was mostly forest land in which his army might be ambushed. He went along the coast to Dover, his ships sailing in the same direction. From Dover he marched to

Canterbury and thence to Southwark, on the south bank of the Thames, opposite London.

When the Witan in London heard of Harold's death it chose a young Saxon prince, Edgar the Atheling, to be king. But Edgar could not possibly become the real king unless Edwin and Morcar helped him against William. William did not try to cross the Thames at Southwark, but continued his march along its south bank as far as Wallingford, where he crossed the river. Even then he did not move towards London, but went to Berkhamstead. By doing this he placed his forces between Edgar and the two earls, and was ready for anything that might happen. But no further fighting took place. Edwin and Morcar submitted to William, and the Witan met again in London and offered him the crown. Some of its members, including Edgar, went to Berkhamstead to make the offer. William accepted it, and marched to London.

King William. William was crowned in the new church of Westminster Abbey on Christmas Day, 1066. Some fighting broke out in the streets outside the church, and many of the new King's men rushed out to take part in it, so that the coronation was finished in an almost empty church.

To make sure of his hold on London William ordered that a castle should be built, and for a time he left the city and lived at Barking Abbey. The castle was built; it is now known as the White Tower, the keep of the Tower of London.

During the next four or five years William put down rebellions in different parts of the country. After a revolt in the north he laid the lands of Northumbria waste, burning and slaying far and wide. The last English rebellion was led by Hereward the Wake, in the marshy land of the Isle of Ely. For two years William tried to reach the rebels, and a road two miles long was driven across the marsh. Hereward escaped, but William pardoned him, and he became a follower and friend of the King. With the capture of the Isle of Ely the Norman Conquest was complete.

The Bayeux Tapestry. At Bayeux, in Normandy, there may still be seen a long strip of tapestry which tells the whole story of the Norman Conquest in a series of pictures. These pictures were worked in coloured wools on linen. It is not known for certain by whom the tapestry was made. It may have been worked by William's queen, Matilda, and the ladies of the court, or it may have been made by order of William's half-brother, Odo, who was Bishop of Bayeux.



SCENE FROM THE BAYEUX TAPESTRY

Results of the Norman Conquest. The Norman Conquest was both good and bad for the English. It was bad for high and low, rich and poor—for landowners who had fought for Harold at Hastings and who now lost their lands (which were given as rewards to William's men), and for the peasants, who became serfs, forced to work for harsh and cruel Norman lords.

It was good in that England had a strong king who gave peace to the country. William's rule was harsh, but he was just. Criminals were punished severely, but those who were punished were criminals. The country became so peaceful and orderly that men could travel without fear of being robbed or murdered. It was good because England became more closely

connected with the Continent. There was much going to and fro between England and Normandy. A good deal of trade was carried on. People travelled between Europe and England more often than before the Conquest, so that England was no longer a country apart from the rest of Europe. Above all, it was good in that it made the nation united and strong. In the later Anglo-Saxon period, although there was one king over the whole country, the English were not really united, and they had become so weak that they had bought off their enemies instead of beating them off. Under the stern rule of the Norman kings and those who followed them the two races, English and Norman, mingled together to form one nation, strong and united.

QUESTIONS AND EXERCISES

1. Give three reasons why Edward the Confessor, though a good man, was not a good king.
2. Why did William of Normandy think he ought to be King of England?
3. Write a short account of the reign of King Harold.
4. Describe William's march from Hastings to London.
5. In what ways was the Norman Conquest (a) bad, and (b) good?
6. Write three or four lines on each of the following: Morcar, Hereward the Wake, Edgar the Atheling.

CHAPTER 12

THE FEUDAL SYSTEM

The Feudal System. The feudal system existed in western and central Europe for many hundreds of years. It was the system under which men held their lands. It was also a military system, that is, a system of raising an army. It was a system of government, for those who held most land ruled the country. And it was a social system; a man's rank in life depended on the amount of his land. In this chapter we shall try to make these things clear.

How the Feudal System grew up. We cannot say exactly when the feudal system began, but the raids of the Northmen helped it to grow. In those troubled times no man could feel safe. At any time the raiders might come and burn his house and kill him and his family. He would do what he could to defend himself, but most likely the Northmen would be too strong for him. But if he lived near a very powerful man he might think it worth while to ask this man to protect him. It would be done in this way. He would give up his land to his protector, who would become his lord, and he would receive the land back from him. He would thus still have his own land, but he would hold it from his lord, and he would become his lord's vassal. The lord promised to protect his vassal, and the vassal promised to serve his lord.

Homage and Fealty. The vassal made this promise when he did homage to his lord. He knelt before his lord and, placing his hands between his lord's hands, took an oath to serve and be faithful to the lord. This duty of the vassal to obey and serve the lord was called fealty.

The Feudal Tie. In this way a feudal tie was made between two persons, and only two—the lord and the vassal. There were never more than two persons in the feudal tie. Of course, a lord might have many vassals, but there was a separate feudal tie with each one, and they had no duty towards one another, but only to the lord.

The lord might become the vassal of a greater lord, who himself might become the vassal of the king. A complete feudal system thus grew up. But it was still true that the feudal tie was between only two persons. A vassal owed fealty to his own lord, and not to his lord's lord.

It is sometimes thought that a vassal was a kind of serf, and that it was not a pleasant thing to be anybody's vassal. But this is not true. Every landowner, except the king himself, was somebody's vassal, and every vassal was a wealthy man, since he was a landowner.

The Complete System. We can now look at the feudal system as a whole. All the land in the country was supposed to belong to the king, who was lord paramount (which means "chief lord"). The king gave large provinces to his great nobles, who became his vassals and were known as tenants-in-chief. In return, the tenants-in-chief had to serve the king with a number of soldiers, mounted and fully armed, for forty days every year, but only within the kingdom. The king could thus obtain an army by calling upon his vassals for their service. If the country were invaded, this army would be ready to drive the enemy out, but it would not be of much use in waging war in a foreign land. The king could not order his feudal army to fight for him in another country, and he could hardly hope to begin and finish a war in forty days. Sometimes he would ask his vassals to serve for more than forty days and to go with him into an enemy country. They could not be forced to do so, but they would very likely be willing to do so. They liked fighting. The chance of being killed was not very great, since they wore armour, and there were no firearms. And they might gain some plunder, or they might capture an enemy who could be held to ransom.

No tenant-in-chief would wish to keep fifty or a hundred or five hundred men all the year round, ready to fight for the king when called upon. He would give smaller portions of land to men who would become his vassals in the same way as he was a vassal of the king. When the king ordered his vassals to serve him and bring with them the proper number of men they called on their vassals to go with them to the place appointed by the king. These lesser men did not hold their lands from the king, and were known as sub-tenants. It might happen that some sub-tenants also granted lands to others, who became their vassals on the same terms.

Though the king made these large grants of land to his tenants-in-chief he did not give away the whole country in this way. He kept some land for himself. This was known as royal domain. The land kept by a noble for himself, and not granted out to vassals, would be his domain—ducal domain or baronial domain. The abbot of an abbey might grant some part of the monastic lands to vassals; the part which was kept for the use of the monks would be the monastic domain.

A Lord's Rights over his Vassals. A lord had some other rights over his vassals. When a vassal died his land would pass to his son, who would become vassal to the lord in his father's place. But he had to pay a sum of money, called relief, to the lord before he could receive his father's land. If, however, the son was a child at the time of his father's death the lord took charge of his lands and did not give them to him until he had grown up. If the vassal had no son but had a daughter she had to marry the man chosen for her by the lord; her husband would receive her lands and would become the lord's vassal. If the vassal died without leaving any heir the lord took the lands for himself, and if a vassal rebelled against his lord and was defeated his lands were forfeited to his lord.

The Feudal System in France. The feudal system was not exactly the same in all countries. It was most nearly perfect

in France. In that country there were many great provinces held by tenants-in-chief of the French king. Provinces on the coast or on the borders of the country, such as Normandy, Brittany, Burgundy, and Gascony, were dukedoms, and those in the middle of the country, such as Anjou and Maine, were counties. The dukes and counts were very powerful. They made their own laws; they coined their own money; they could have any of their people put to death; they built castles; they might make war on one another. Many of them were quite as strong as the King of France, whose domain was smaller than some of the provinces. (In the time of Duke William the French king twice invaded Normandy, but each time William drove him out.)

The Feudal System in England. There was some feudalism in England before the Norman Conquest, but it was set up more fully by William the Conqueror. In doing this he made up his mind not to make English feudalism like that of France. In France he was a duke and was quite as powerful as the king. He did not intend to divide England into great provinces under nobles who would be as strong as he was. Therefore he did away with the earldoms of Canute and Edward the Confessor. It was easy for him to claim that "all land belonged to the king," because all the English who had fought against him at Hastings had forfeited their lands to him. He had promised to reward the men who had fought for him by giving them lands, and he did so. But he did not give them large blocks of land. If he wished to make a large gift of land to any one he would give him a number of small estates scattered about the country. (Even the lands which he gave to his half-brother Robert were in twenty different counties.) He did this to make it harder for anybody to rebel against him. Any great lord who thought of revolting against the king would have to collect his men from all over England instead of having them ready in one part of the country, and while he was doing this the king would march against him and defeat him.

One reason why the King of France was not strong was that

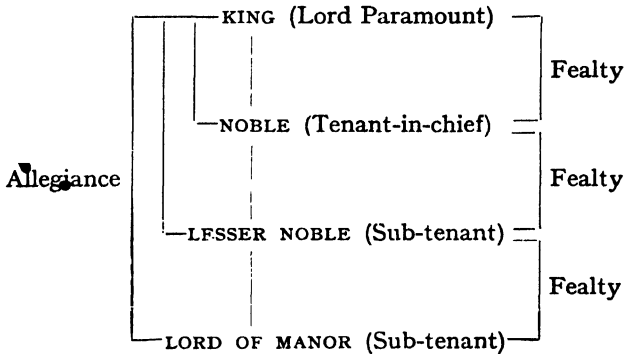
his domain was so small. William knew this, and he kept a large part of the land of England for himself. About one-fifth of the country was royal domain.

Some of William's tenants-in-chief were great nobles, with many estates. But many of the Normans were given only two or three estates (or manors), or even only one, and were merely country squires; yet they were tenants-in-chief, because they held their land from the king. Of course, many other small landowners were vassals of the great nobles, and were sub-tenants. Some of the English lands were given to the Church; they were held from the king by bishops or abbots.

William's Power over his Nobles. In other ways, also, William made sure that he would be stronger than any of his nobles. Castles were built in many places, but they were nearly all royal castles. No other person was allowed to build a castle without the king's permission, which was not often given. Nobles had no right of life and death over the people on their lands, as in France, and all trials for serious crimes were in the king's courts. The king's laws were in force everywhere, and only the king might have money coined. Nobles were not allowed to make war on one another; all men had to keep "the king's peace."

Perhaps the greatest thing that William did to make himself more powerful was to make all landowners, whether tenants-in-chief or sub-tenants, swear "allegiance" to him. As stated above, in strict feudalism a sub-tenant owed fealty to his lord; he had to obey his lord, but not his lord's lord. But in England the sub-tenant owed allegiance to the king as well as fealty to his lord, and the allegiance was more important than the fealty. If his lord rebelled against the king it became the sub-tenant's duty to fight for the king against his lord. It was otherwise in France.

In France, where William was a duke, it seemed better to be a great noble than to be king. In England, of which he was king, he saw to it that it was better to be king than a great noble.



QUESTIONS AND EXERCISES

1. Explain the meaning of homage, fealty, allegiance, vassal and domain.
2. Why was the feudal army not of great use to the king?
3. What special powers had the great lords in France?
4. Mention four ways by which William the Conqueror tried to prevent his nobles from becoming too powerful.

CHAPTER 13

NORMAN KINGS

William I	1066-87
William II	1087-1100
Henry I	1100-35
Stephen	1135-54

William I. William the Conqueror was King of England from 1066 to 1087. Some of the things he did and the laws he made have been told already. He was very powerful—far more powerful than his nobles. He was stern and harsh, but he was just, and the whole country was peaceful.

Before the end of his reign William sent his officers into every county; they were to visit every village and write down who owned it, what it contained—how many ploughs, oxen, sheep, and pigs, and how many serfs and slaves, how much pasture, meadow, and woodland—and what it was worth. All these accounts were written in a book known as Domesday Book. When the work was finished the King ordered all landowners, whether tenants-in-chief or sub-tenants, to meet him on Salisbury Plain and to take an oath of allegiance to him. As the names of all landowners were in Domesday Book he would know if any of them stayed away from Salisbury.

William was a religious man. Just as he had given English lands to his soldiers, so he put Norman priests in high places in the English Church. Before the end of his reign nearly all the bishops in England were Normans, and so were many of the abbots of the great abbeys. Several of these bishops built new cathedrals, and some of their buildings have lasted till the present day.

William's friend, Lanfranc, a Norman monk, became Archbishop of Canterbury, and King and Archbishop worked together to make the Church better. Some of the clergy were not good men, and the King set up Church courts to try priests who were

charged with crimes. He did this so that bad men in the Church should be punished. But in after years the Church courts gave very light punishments, and often none at all, so that bad priests had nothing to fear from them.

A forest was land set apart for the King's use and pleasure in hunting, of which he was very fond. "He loved the tall deer as though he were their father," wrote a monk of William's time. There were many forests in England, and much, but not all, of this forest land was covered with trees. There was also a good deal of open land in the forests; even moorland was sometimes classed as forest. There had been forests in England before William's reign. He added to them by making the New Forest, in Hampshire, destroying many villages and some churches in doing so. For the forests there were special laws which were much harsher than ordinary laws. The man who killed a deer in the forest was put to death (if he was caught). The man who even drew a bow in the forest might have his thumb cut off; he would never draw a bow again!

William had four sons. The eldest, Robert, became Duke of Normandy at his father's death, while the third son, William Rufus, became King of England. (The Conqueror's second son, Richard, had been killed while hunting in the New Forest.) The youngest, Henry, followed his brother William on the throne of England.

William II. William II was a bad man, but he was as strong and masterful as his father, and he kept order in the land. He was known as "Rufus" (which is a Latin word meaning "red") because of his red face. When Lanfranc died the King would not appoint a new Archbishop, and kept for himself the money which should have been received by the Archbishop. Some years later William fell ill, and, fearing that he was about to die, he made Anselm, a very saintly man, Archbishop of Canterbury. He recovered from his illness, and then wished that he had not appointed Anselm. He quarrelled with the Archbishop, who left England and went to live at Rome. For the rest of his reign the King kept the Archbishop's income for himself.

The King's brother, Robert, wanted to go to the Holy Land with the First Crusade, but he needed money in order to fit out his army. William lent his brother a large sum of money, and in return he was to rule Normandy for five years (while Robert was away on the Crusade). Thus, for the second time England and Normandy were under the same rule, since William, like his father, ruled both.

In 1100 William I was killed in the New Forest. Perhaps his death was an accident—perhaps not! Two of the Conqueror's sons had died in the New Forest, and many men thought this to be a sign of God's anger at the pulling down of churches when the New Forest was made. William's body was taken to Winchester and buried in the cathedral. A year and a half later, the tower of the cathedral fell down, and the monks of Winchester thought that this, too, was a sign of God's anger at the burial of so wicked a man in a holy place.

Henry I. William I was not married, and he was followed as King of England by his brother Henry. Robert returned from the Crusade and ruled Normandy again. But the brothers fell out, and at the Battle of Tenchebrai, in 1106, Henry defeated and captured Robert. In this battle, only forty years after the Battle of Hastings, Englishmen fought for Henry against Robert and his Normans. No doubt they felt that this victory to some extent made up for the defeat of their fathers at Hastings. Robert was kept a prisoner in Cardiff Castle until his death twenty-eight years later. Henry became Duke of Normandy in place of his brother, so that for the third time Normandy and England came under the same ruler.

Henry, like his father and his brother William, was firm and strong, and like them he kept peace and order in the land. Archbishop Anselm did not return to England at once when Henry became king, but after a few years he did so. Henry had a son, William, and a daughter, Matilda. The young prince ~~William~~ was drowned in the English Channel when the *White Ship*, in which he was crossing, was sunk. Matilda, who was married to the Count of Anjou, Geoffrey Plantagenet, hoped to be Queen

of England after her father's death. But England had never been ruled by a woman, and when, in 1135, Henry died, Matilda's cousin Stephen became king.

Stephen. Stephen was much more kindly and gentle than the kings before him, and for that reason he was not so good a king as they had been. They were harsh, even cruel, but they were strong, and they kept the most powerful barons in order. Stephen was not harsh nor cruel, and he was not masterful. Barons soon found that they could do as they liked.

Matilda, who had obtained Normandy when her father died, had not given up hope of winning the English crown. Civil war broke out between Stephen and Matilda, and went on for many years. Great nobles would fight for a time on one side and would then change to the other. They did not want the war to end; while it went on they could do as they liked. They built castles without asking the King's permission; they plundered the countryside; they tortured people in order to get money from them. The writer of the Anglo-Saxon Chronicle described the misery of the people:

"When the traitors perceived that King Stephen was a mild man, and a soft, and a good, and that he did not enforce justice, they did all wonder. They had done homage to him, and sworn oaths, but they no faith kept; all became forsworn, and broke their allegiance, for every rich man built his castles, and defended them against him, and they filled the land full of castles. They greatly oppressed the wretched people by making them work at these castles, and when the castles were finished they filled them with devils and evil men. Then they took those whom they suspected to have any goods, by night and by day, seizing both men and women, and they put them in prison for their gold and silver, and tortured them with pains unspeakable, for never were any martyrs tormented as these were. They hung some up by their feet, and smoked them with foul smoke; some by their thumbs, or by the head, and they hung burning things on their feet. They put a knotted string round their heads and twisted it till it went into the brain.

They put them into dungeons wherein were adders and snakes and toads, and thus wore them out. Some they put into a chest that was short and narrow, and not deep, and they put sharp stones in it, and crushed the man therein so that they broke all his limbs. Many thousands they exhausted with hunger. I cannot and I may not tell of all the wounds and all the tortures that they inflicted upon the wretched men of this land; and this state of things lasted the nineteen years that Stephen was King, and ever grew worse and worse. Then was corn dear, and flesh, and cheese, and butter, for there was none in the land. Wretched men starved with hunger; some lived on alms who had been rich; some fled the country. Never was there more misery, and never acted heathens worse than these. The earth bore no corn; you might as well have tilled the sea, for the land was all ruined by such deeds, and it was said openly that Christ and his saints slept."

The people of England learned how much better it was to have a harsh and strong king to keep order than a kind and gentle king who could not do so.

End of the Norman Line of Kings. At length Matilda left England and went to Normandy. Her son Henry was now Count of Anjou (his father being dead), and when he was old enough he came to England to carry on the war. But Stephen was tired of fighting, and it was agreed that he should be king until his death and that Henry should succeed him. In 1154 Stephen died, and the Norman line of kings came to an end.

QUESTIONS AND EXERCISES

1. Write what you know about the forests in England in Norman times.
2. Write three or four lines about each of the following: Lanfranc, Anselm, Matilda (daughter of Henry I), Robert, Duke of Normandy.
3. What was Domesday Book, and of what use was it to the king?
4. In what ways, and why, did the people of England suffer in the reign of Stephen?

CHAPTER 14

SAXON AND NORMAN BUILDINGS

Saxon Wooden Buildings. Very few of the buildings put up in Anglo-Saxon times still remain. The cottages were of wood, or

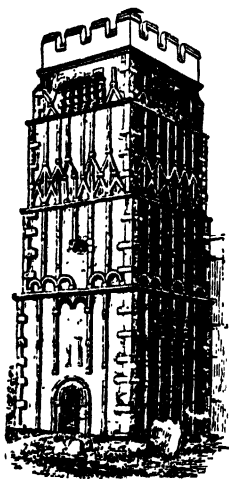


GREENSTED CHURCH

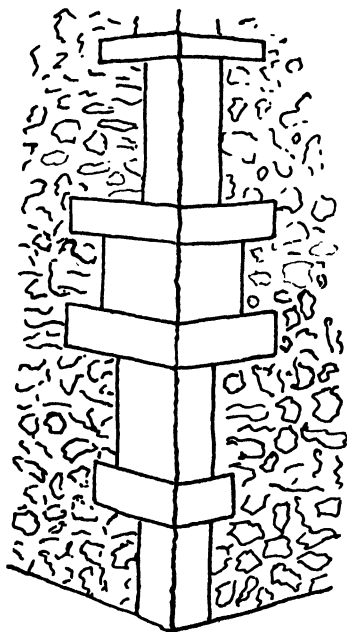
wattle-and-daub, and they must have fallen down or been pulled down hundreds of years ago. Churches in Saxon times were often of wood. Bricks were not then in use, and in many places stone was not to be had. But wood was found everywhere, and

was widely used. Wooden buildings would easily catch fire, and, once they were alight, they would burn out completely, as there were no fire engines, and people had no means of fighting fire.

The only wooden Saxon church left in this country is at Greensted, near Ongar, in Essex. The parts of this building that are of brick were added later, but the side walls of the church are of split logs standing side by side upon end, and these were put up in Saxon times.



EARL'S BARTON
CHURCH TOWER

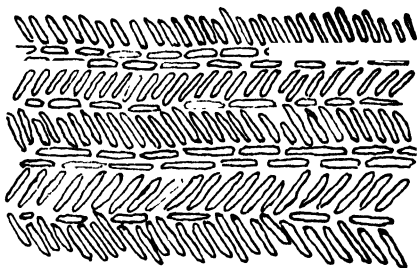


LONG-AND-SHORT WORK

Saxon Stone Churches. Towards the end of the Saxon period many new churches were built, some of them in place of earlier churches which had been burnt by the Danes. It became more common to build them of stone, and though most of them have been rebuilt in later times some of their towers remain.

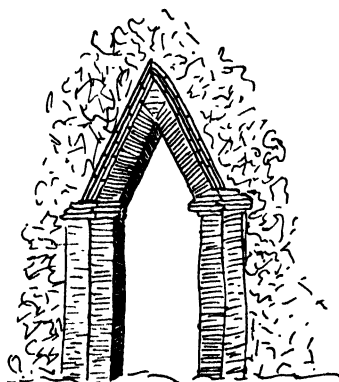
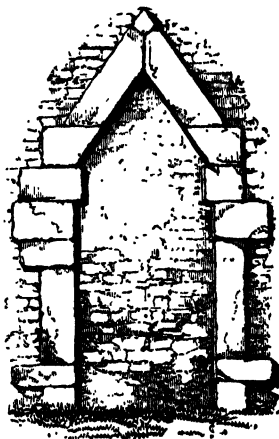
These Saxon church towers are square in shape, and, as a

rule, of the same width from bottom to top. Their stones are not shaped. They are fitted together as well as possible, but often between them there are large spaces filled with mortar. This kind of work is known as rough masonry. The walls had to be very thick, or they would not have stood up at all. Also, the corners had to be made stronger by the use of shaped stones in a way known as long-and-short work, or they would have worn down very quickly.



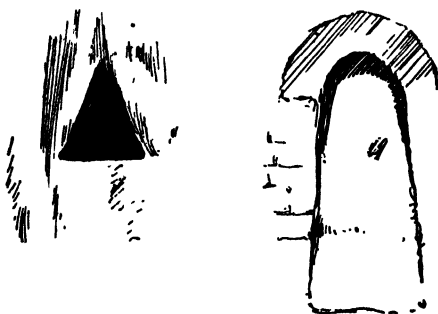
HERRING-BONE WORK

In their buildings the Saxons used any materials they could find. If they were near the ruins of a Roman town they would

SAXON DOORWAY—BUILT OF
ROMAN TILESSAXON DOORWAY—AT
BARTON-ON-HUMBER

use any of the Roman material which was to hand. Roman tiles, dull red in colour, were worked into the walls of Saxon towers, in rows which have been called herring-bone work.

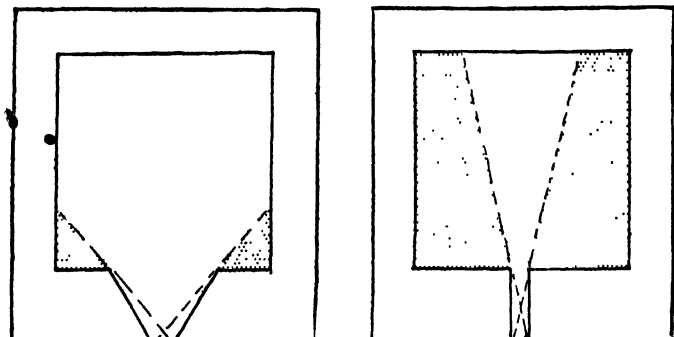
The windows and doorways in these Saxon church towers are either round-headed or triangular-headed. As a rule the triangular head was made by leaning two stone slabs against each other, but in some cases Roman tiles were used.



SAXON WINDOWS

Norman Buildings. The Normans built many castles, cathedrals, and churches, and a good deal of their work still exists. After the Norman conquest there was no sudden change of style in building, and the earliest Norman buildings were very much like the latest of the Saxon period. Early Norman work was very plain; later, there was a good deal of ornament on it.

Norman walls were very thick, at first of rough masonry, but, later, of shaped stones which fitted close together and needed

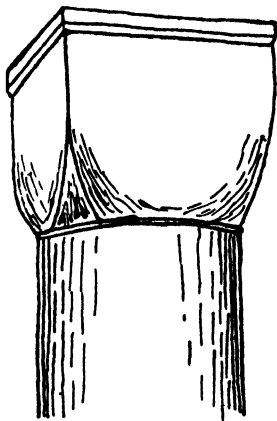


WINDOWS—SPAYED AND NOT SPAYED

The shaded parts of the room receive no direct light from the window.
If the window is splayed nearly the whole room receives direct light.

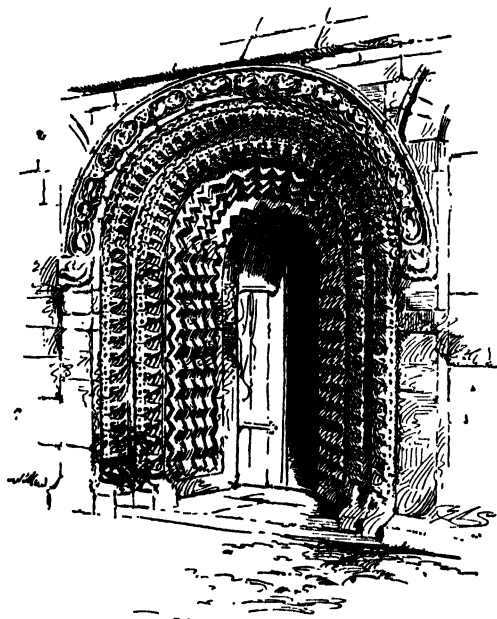
very little mortar. In castles, the windows were only narrow slits on the outside, but they were much larger inside; they were "splayed" in the thickness of the wall so that as much light as possible could enter. Roofs and arches rested on very thick round pillars; at the head of each pillar was a capital shaped like a cube with its lower corners and edges rounded off. Early Norman capitals were plain; later capitals were covered with ornament.

Norman doorways and windows were round-headed. In very early Norman work they were almost as plain as Saxon round-headed doorways, but before long they were recessed; several semicircles of stone were fitted in, and they, too, were covered with ornament.



NORMAN PILLAR AND CAPITAL

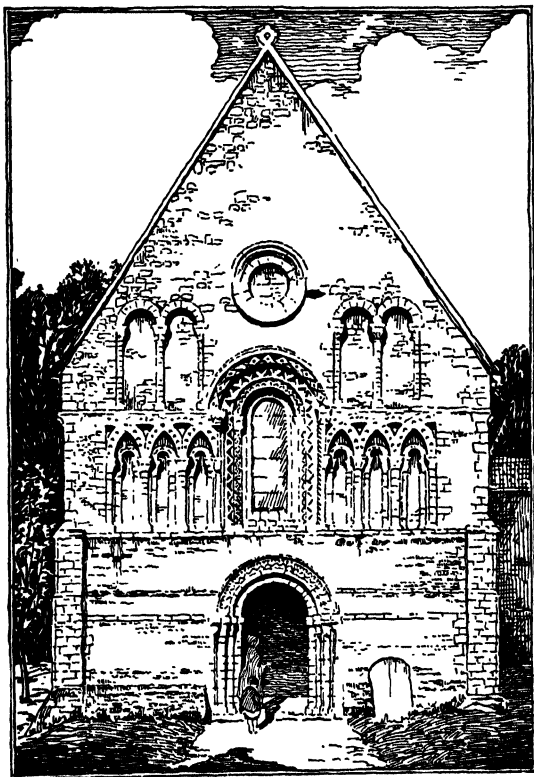
The Norman style of building lasted from the Conquest, or soon after, till about 1175 or 1180. No exact dates can be given, since a change of style in building was always gradual, and it would not take place all over the country at the same time.



NORMAN DOORWAY—RECESSED

The Normans were a fierce, strong race, and Norman kings were powerful. Their strength was shown in their buildings. The thick walls and mighty pillars of a Norman church are strength in the form of stone. The Normans tried to put up buildings that would last, if not for ever, at least for a very long time. Their work has lasted eight or nine hundred years; a thousand years hence it will look much the same as it does to-day.

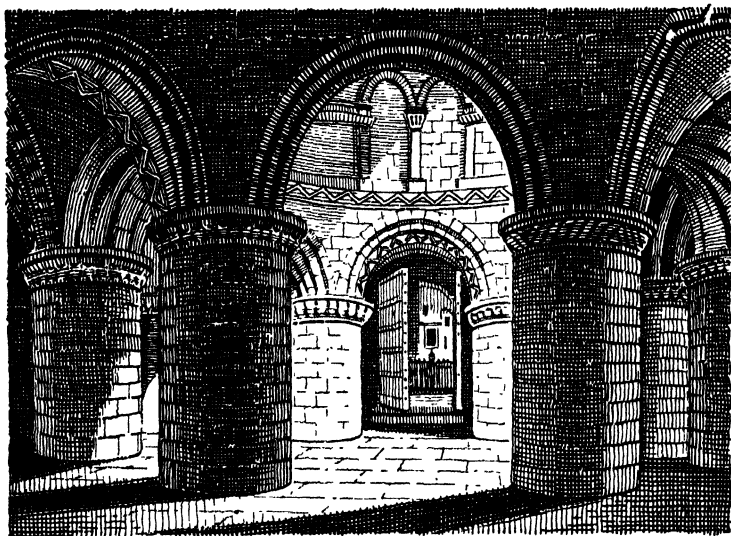
How to recognise Saxon and Norman Buildings. When a visit is paid to a country village it is always worth while to look at the village church and to try to find out in what period it was



NORMAN WEST FRONT

built. (Many of these churches are in the Gothic style, which is described in a later chapter, but some are Saxon or Norman.) If the tower is square, of rough masonry with long-and-short work at the corners, and with small round-headed or triangular-headed windows, it is a Saxon building. (The main part of the

church, in nearly all cases, will have been rebuilt in a later style.) If the doors and windows are round-headed and recessed, the walls and pillars thick, and the capitals of the shape described above, the building will be in Norman style. Once a Norman church has been seen, it will always be easy to recognise others.



NORMAN INTERIOR

QUESTIONS AND EXERCISES

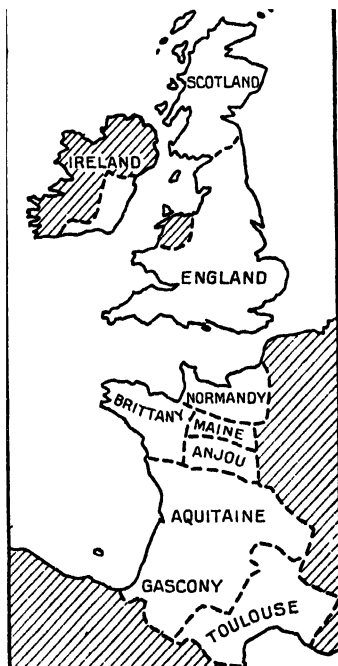
1. How would you know whether a church tower was built in Saxon times, or not?
2. Explain what is meant by long-and-short work, splayed window, herring-bone work, Norman capital.
3. How do Norman buildings show the kind of people the Normans were?

CHAPTER 15

EARLY ANGEVIN KINGS

Henry II	1154-89
Richard I	1189-99
John	1199-1216

Henry II. Henry II, who succeeded Stephen as King of England in 1154, was the first of a long line of Angevin kings. In France he was Count of Anjou and Touraine (from his father, Geoffrey Plantagenet); he was Duke of Normandy and Count of Maine (from his mother, Matilda); he was Duke of Aquitaine (from his wife, Eleanor); and he claimed to be overlord of Brittany and Toulouse. He thus ruled a very large part of France, and though he was a vassal of the King of France he was much more powerful than his lord. During his reign he visited Ireland and took the title of Lord of Ireland. The Scottish king, William the Lion, invaded England in 1174; he was defeated and captured, and he was not set free until, at the end of the year, he had become Henry's vassal. Henry II was thus master of an empire which stretched from the Shetland Islands to the Mediterranean.



EMPIRE OF HENRY II
(at its greatest extent)

The family of the first Angevin king was very much like that of the first Norman king. Each of them had four sons. William

the Conqueror had not been succeeded by his eldest son, but by his third son, William II, and then by his youngest son, Henry I. Henry of Anjou was not succeeded by his eldest son, but by his second son, Richard I, and then by his youngest son, John.

Henry II was the kind of king that England really needed after the disorder of Stephen's reign. He, like the early Normans, was strong and masterful (and, in those times, a strong king was a good king). Barons who had built castles in the reign of Stephen without the King's permission were ordered to pull them down, and they had to obey; foreign soldiers who had fought in the civil war were sent out of the country; and order and peace were restored everywhere.

Henry sometimes asked his barons and other tenants-in-chief to pay him money instead of doing the military service for which he could call every year. This payment was called scutage. The King could ask for scutage every year, although he might not be at war in every year. With the money he could hire soldiers who would fight for him anywhere and for as long as he could pay them (and not merely for forty days in the year and within the kingdom). These paid soldiers were often better fighters than the feudal vassals.

Henry II and Becket. The Church courts which had been set up in the reign of William the Conqueror were meant to keep order among the clergy and to punish any priests who committed crimes. They had now existed for nearly a century, and, in addition to the clergy, a great many other people connected with the Church—such people as sextons and vergers, and servants in churches and monasteries—claimed the right to be tried in Church courts. As these courts always gave very light sentences, there were many people in England—the clergy and many others—who could commit crimes without fear of any heavy punishment.

Henry II wanted to reform the Church courts, so that all men who committed crimes should be treated alike. The Church did not like any change to be made in its courts. But at this time the Archbishop of Canterbury died, and the King appointed his

own friend, Thomas Becket, to be Archbishop. He thought that Becket as Archbishop would help him to reform the Church courts. He was mistaken. Becket was as masterful as the King, and when he found himself at the head of the Church in England he took the side of the Church against the King.

Henry proposed that a priest who was accused of a crime should be tried in a Church court, as before, and that if he were found to be guilty he should be "unfrocked," that is, he should no longer be a priest. He could then be brought before the King's court for his punishment, as he would not be a priest. Becket would not agree to this, because it would be punishing a man twice for the same crime. He thought that a priest who was guilty of a serious crime ought to be unfrocked by the Church court. He would then be a layman, and if he committed another crime he might be tried in the King's court and punished for it.

The King did not like this plan, because "it would take one murder to hang a layman but two to hang a priest." He was angry with Becket for taking sides against him, and Becket left the country. For six years he lived in France.

While he was away the King had his eldest son, Henry, crowned King by the Archbishop of York. A king sometimes had his son crowned in his own lifetime, so as to make sure that the son would succeed him. When the old king died there would be no doubt who should follow him, as there would still be a crowned king in the country.

Henry II and Becket met in France in 1170, and it seemed that they had made up their quarrel. Becket returned to England, and the first thing he did upon landing was to excommunicate the Archbishop of York for crowning the young Henry, since coronations in England ought always to be by the Archbishop of Canterbury. (An excommunicated person was supposed to be cast out of the Church.)

When the King in Normandy heard of this he was very angry, and in a fit of temper he called out: "Is there no one of my people who will rid me of this turbulent priest?" Four knights left his court, crossed the Channel to England, and rode to Canterbury.

Entering the cathedral they called out for the Archbishop. "Where is the traitor Becket?" The Archbishop, on the steps of the altar, replied: "Here stand I, no traitor, but Archbishop and priest of God." The knights ran up to him and murdered him.

The murder of an archbishop was thought to be far more



MURDER OF BECKET

sinful than any ordinary murder, and it was all the worse for having happened in such a holy place. At first it seemed that the Pope would excommunicate Henry, who by his angry words had made himself guilty of the murder. He was not excommunicated. He went to Canterbury, where he allowed himself to be beaten by bishops and monks as a sign of his repentance for the Archbishop's death. (Every bishop gave him five strokes and every monk of Canterbury three strokes.) He gave up his plan for reforming the Church courts, which remained unchanged until the time of Henry VIII.

The dead Archbishop was soon looked upon as a martyr and a saint. It was said that miracles happened at his tomb. Every year thousands of pilgrims visited the "shrine" of St. Thomas at Canterbury. (The Canterbury pilgrims, of whom Chaucer wrote, were on their way to the shrine of St. Thomas.) Pilgrims made offerings to St. Thomas, and in time the shrine became one of the richest in Europe.

Henry's sons were not loyal to him. They rebelled against him several times and were beaten again and again. Henry was always ready to forgive them, though after one of these outbreaks he kept his eldest son, the young King Henry, a prisoner for a time. The young King died in 1183, but there was yet another rebellion, which was joined by Henry II's youngest and favourite son John. This broke his heart, and he died soon after.

Richard I. Richard I succeeded his father in 1189. He was a "knight-errant," brave and fond of adventure, but not fond of the hard work of ruling a country. What he did in the Third Crusade is described in another chapter. On his way back from the Holy Land he was captured in Austria and held to ransom. He was set free and returned to England for a short time, but he soon went to France, where the rest of his reign was passed. He was King of England for ten years, but he spent only six months of this time in England.

John. Richard was followed as King of England and lord of the Angevin Empire by his brother John. But Geoffrey of Brittany, the third son of Henry II, had left a son, Arthur, and the barons of Anjou and Aquitaine wanted Arthur rather than John as their lord. There was some fighting, and for a time John seemed to be winning. Arthur was captured; probably he was put to death at Rouen by his uncle's order. From that time John began to lose. The King of France invaded and conquered Normandy, and within a year or two John had lost all his lands in France, except Gascony in the south-west.

When the Archbishop of Canterbury died the King and the monks of Canterbury wanted to appoint different persons. The

Pope, Innocent III, thought that neither of those chosen was fit to be Archbishop, and he appointed Stephen Langton. John would not let Langton land in England, and a great quarrel followed between King and Pope.

In 1208 the Pope placed England under an interdict. This meant that churches were closed, and no proper religious services could be held anywhere in the country. People⁶ were married and children were baptised in church porches instead of inside churches. The English people were thus made to suffer in the quarrel between their king and the Pope. In 1209 the King was excommunicated—he was cast out of the Church by the Pope, and, if he died under excommunication, it was thought that he would go straight to hell!

The quarrel went on till 1213. The Pope asked the King of France to invade England and put King John off the throne. As nobody would fight for King John he had to give way. He gave in to the Pope; he even gave up his kingdom to the Pope, and after two days he received it back as the Pope's vassal. He allowed Langton to come to England as Archbishop of Canterbury.

John's rule was harsh and brutal, to rich and poor alike. He was hated by the barons and by the common people. The barons gathered together with their men at St. Albans and marched towards London, and the King had to do what they wished.

They drew up a Great Charter (Magna Carta), and John was forced to agree to it. The charter contained a great many promises which the King, no doubt, did not intend to keep. He meant to fight his barons as soon as he could get some forces. In the course of his march he crossed the sands of the Wash at low water. He was nearly overtaken by the rising tide, and, though he escaped, he lost wagons and pack-horses and also some of the crown jewels. He fell ill, and died at Newark.

The reign of King John had both good and bad results for England. It was bad for England that the Pope became the King's overlord; some of the later popes did not use their power for the good of England. It was good for England that most of the provinces of the Angevin Empire were lost. While the kings

of England held lands on both sides of the Channel they were as much French as English—perhaps more. Later kings, who had no French lands (except Gascony), were English, and they gave all their time and thought to the ruling of England. It was bad for England that the King, who was an able man, was so brutal, harsh, and cruel, but it was good that this very tyranny taught all classes of people—barons, merchants, bishops, and common people—to act together. Magna Carta was another good thing for England, even though King John did not intend to keep it. It stated many of the rights of Englishmen—the right to be tried fairly if accused of any crime, the right to trade, the right to enter or leave the country, and many others. The charter was brought up again and again in the reigns of other kings, and it has been regarded as one of the greatest and most important of English laws.

QUESTIONS AND EXERCISES

1. Make a list of Henry II's possessions, and state how he obtained each of them.
2. What was the quarrel between Henry II and Becket about?
3. Why was Richard I not a good king of England?
4. Why was the loss of Normandy and Anjou a good thing for England?
5. Write three or four lines about each of the following: the shrine of St. Thomas, Interdict, Scutage, Magna Carta.
6. Normandy was ruled by many different people between 1066 and 1216. Make a list of these people in the order in which they ruled Normandy. (You may read Chapter 13 and Chapter 15 to help you in making the list.)

CHAPTER 16

THE MOHAMMEDAN RELIGION

Arabia. Arabia is a country in the south-west of Asia, many hundreds of miles from England. It would seem that nothing which happened in so distant a country could have anything to do with the history of England. But Mohammed (or Mahomet) was born in Arabia. He began a new religion, which became a great rival to the Christian religion. At one time it seemed possible that Mohammedanism might destroy Christianity and take its place as the religion of the civilised world. Wars took place between the followers of the two religions, and in some of these wars many Englishmen took part.

Before the seventh century Arabia was a very backward country. Much of it was desert, though the coast regions were fertile because they had more rain than the interior of the country. There were oases in the desert itself. (An oasis is a piece of fertile land, perhaps with an area of only a few square miles, in the midst of a desert. Trees, shrubs, and grass grow in an oasis, and water is found there. It is possible to cross a large desert by going from one oasis to another.)

The Arabs of the coast tilled the land and did some trade, but those of the interior were nomadic, that is, they moved about the country with their flocks and herds, from one oasis to another, in search of pasture. The Arabs were hardly civilised. Some of the men had many wives, while others had none at all. Old people, and children who were not wanted, were put to death.

The religion of these Arabs was no more than the offering of sacrifices to various spirits. They thought that there were spirits in everything around them—in the rock, the mountain, the plain, the cave, the river, the tree. These spirits must be kept in

good humour by sacrifices; if the sacrifices were forgotten the spirits would be offended and would bring harm upon the people.

Mohammed. Mohammed was born at Mecca in 571. Being left an orphan, he earned his living as a camel-driver, his employer being a rich lady. (She was rich because she owned many camels, not because she had much money.) Mohammed worked well, and was trusted so much that in time he was put in charge of caravans going to distant towns. (A caravan was a long procession of camels carrying goods and people on their backs.) He took a large caravan even as far away as Syria; he was away from Mecca for nearly three years, and upon his return he married his employer.

Mohammed was no longer poor. He sometimes left Mecca and went to a cave in the desert by himself for several days at a time. Here he claimed to have visions and to be visited by angels who brought him messages from God. He said he was ordered to preach a new religion to the Arabs. This was the religion known as Islam, or Mohammedanism.

The Mohammedan Religion. Mohammed stated, first of all, that "there is one God, and Mohammed is his prophet." Men were to worship God, saying their prayers five times daily; they were to give alms to the poor; they were not to drink wine; they might have four wives, but not more than four; they were to fight for their religion; and they ought, if possible, to make a pilgrimage to Mecca at some time in their lives.

Those who followed Mohammed's religion were known as true believers. When they died, they would go to Paradise, a place of great beauty, pleasure, and happiness. The air of Paradise would be filled with fragrant scents, and music would charm the ear of the true believer. He would eat delightful fruits, and he would have seventy beautiful maidens—houris of Paradise—to wait upon him.

Mohammed also said that since the beginning of the world God had sent six great prophets to men—Adam, the first of the human race; Noah, the founder of the race after the Flood;

Abraham, the founder of the Jewish race; Moses, the law-giver of the Jewish race; Christ; and Mohammed. Each of these was greater than those who had gone before him, so that Mohammed, being the last, was the greatest.

The messages given by angels to Mohammed were written on tablets and placed in a great box. They were afterwards taken out and written in a book. This book is the *Koran*, the Mohammedan Bible.

This religion was certainly very much better than the old Arab worship of spirits. It taught the worship of one God instead of a large number of spirits. It taught that God was good; the spirits of the older religion were not all good. Mohammed forbade the murder of children and old people, and if his followers obeyed his order not to drink wine there would be no drunkenness. Mohammed did not go so far as to say that a man should have only one wife, but he would not let him have more than four. Prayers and almsgiving were other good features of Islam (which is another name for Mohammedanism).

If Islam was better than the worship of spirits by the Arabs it was not so good a religion as Christianity. This might be shown in many ways; two will be enough. Mohammedanism was to be spread by force; Christ told his disciples to "go into all the world and preach the Gospel to every creature." He said nothing about forcing people to receive it. Further, when danger threatened him, Mohammed fled; Christ did not flee from danger, but stayed and faced his enemies.

The Flight of Mohammed. For some years Mohammed failed to convert the people of Mecca to his religion. He had very few followers; it is even said that for a long time he had only one, his wife. He kept on with his preaching, and at length some of the men of Mecca plotted to kill him. Mohammed heard of the plot, and in 622, with a few friends, he fled to Medina, a town nearly two hundred miles away. This flight of the prophet is regarded by Mohammedans as a very important event, and they count their years from it, just as Christians count theirs from the birth of Christ.

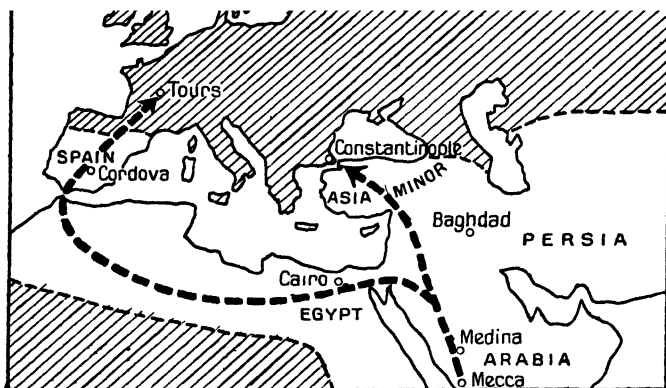
The Spread of Mohammedanism. Mohammed was more successful at Medina than at Mecca. He converted the people, and then ordered them to take up arms. He led them against Mecca, which he captured. The Meccans now became Mohammedan, and before the prophet's death in 632 his religion had spread throughout Arabia. He ordered his followers to spread their religion by the sword. They were to go forth and conquer, and to those whom they defeated they were to offer: "Islam or death."

During the seventh century three great armies left Arabia. One of them marched to the north-east against Mesopotamia and Persia. A second army went northward and conquered Palestine, Syria, and Asia Minor, which were provinces of the East Roman Empire. The Arabs advanced to Constantinople itself and laid siege to it in 717. The Empire seemed doomed, but a very brave and skilful Emperor, named Leo, defended the city and drove the Arabs back. The third army moved westward from Arabia, and conquered Egypt. The Arabs kept on along the north coast of Africa, and in 711 they crossed the Strait of Gibraltar into Spain. Most of Spain was conquered by them and became Mohammedan, and the Saracens (as the invaders were called) entered France. In 732 they were met by the Franks at the great Battle of Tours, and after a seven-day fight they were defeated and driven back beyond the Pyrenees into Spain. The Christian victories at Constantinople and Tours stopped the advance of Mohammedanism. If the Mohammedans had been successful in these two great fights the two armies would have continued their march across Europe and would have met each other like the two sides of a giant pair of pincers. They would have tried to crush Christianity and bring it to an end.

Mohammedan Lands. Within a century of Mohammed's death his religion was firmly settled on the southern shore of the Mediterranean and at its eastern and western ends. During and after their wars the Arabs learned a great deal from the peoples they conquered—from Persians and Syrians, and from the Greeks of Asia Minor. In this way they became much more civilised

and learned. At the head of Islam was a Caliph at Baghdad; after the conquest of Spain there was another Caliph at Cordova; in the tenth century there was a third Caliph at Cairo, in Egypt.

Christianity did not die out in Mohammedan countries. The prophet's order that conquered people should become Mohammedan or be slain was not always carried out; Christians in Mohammedan countries were often allowed to keep to their religion if they paid a tax to their rulers.



MOHAMMEDAN LANDS

Christian Pilgrims in Palestine. From early times many Christians had gone as pilgrims to Palestine, visiting Jerusalem, Bethlehem, and other places in which Christ had lived or taught. Men thought that if they went as pilgrims to the Holy Land their sins would be forgiven and they would be sure to go to heaven when they died. No matter how great were the crimes they had committed, they could win forgiveness in this way.

After the Arab conquest of Palestine these pilgrimages still went on, for the Arabs held Jesus Christ in very great respect, and allowed Christians to visit the Holy Places. Pilgrims had to pay a tax to the Arabs, but they were not ill-treated, and the Arabs did not try to force them to become Mohammedan. This went on for four hundred years.

In 1076 Jerusalem was captured from the Arabs by the Turks, a fierce and cruel race from central Asia. The Turks were Mohammedan, but they were very different from the Arabs. They were very cruel to Christian pilgrims, many of whom were put to death, while others were tortured. Not only did they conquer Palestine and Syria, but they overran Asia Minor and drew near to Constantinople. At any time they might attack the city, and it seemed that the Roman Empire of the East was in even greater danger from the Turks at the end of the eleventh century than it had been from the Arabs at the beginning of the eighth.

To the people of western Europe it seemed that something had to be done to save Christianity. That is why the Crusades took place.

QUESTIONS AND EXERCISES

1. What were the chief things taught by Mohammed in the religion he founded?
2. In what ways was the Mohammedan religion (*a*) better than the old Arabic religion, and (*b*) not so good as Christianity?
3. Who were the "six great prophets" sent by God?
4. Why were the Christian victories at Constantinople and at Tours so important?
5. Give two reasons why the Crusades took place.

CHAPTER 17

THE CRUSADES

Causes of the Crusades. It has already been shown that in the eleventh century the Turks had conquered the Holy Land (Palestine) from the Arabs, and that they were very cruel to Christian pilgrims. They had also spread over Asia Minor and might at any time attack Constantinople. They were so near to the city that the Emperor could go up to the roof of his palace and, looking eastward across the Bosphorus, see the sunlight flashing on their spears. If Constantinople should fall into their hands there would be nothing to stop them from over-running Europe. Christianity was in danger!

The Roman Emperor of the East at this time was Alexius—no hero like the great Leo who defended the city from the Arabs in 717, but a very crafty man. He wrote a letter to the Pope, asking that the kings and nobles of western Europe should come and help him against the Turks. The Pope knew that the Christian religion would be in very great danger if the Turks took Constantinople and spread over Europe, and for that reason he was willing to preach a Crusade (a Holy War) against them. But he wanted to do more than save Constantinople; he wanted to recover the Holy Land from the Turks, so that Christian pilgrims could visit it again without coming to harm.

Preaching the Crusade. The Pope therefore proclaimed the Crusade, and so that people might be willing to take part in this Holy War he stated that any who fell in the fight or who died on the way would go straight to heaven. Many men were eager to go; their life at home was dull, while on the Crusade there would be adventures; there would be plunder; perhaps lands would be conquered; and if they were so unlucky as to be killed they would go to heaven at once.

The badge of the Crusaders was a red cross. No king went on

the First Crusade, but several great nobles raised armies to go to the Holy Land. Among them was Robert, Duke of Normandy, the eldest son of the Conqueror. The armies were to meet at Constantinople at Christmas, 1096.

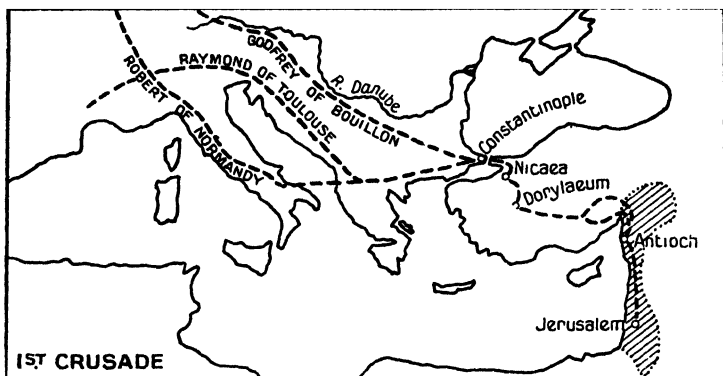
Peter the Hermit and Walter the Penniless. Meanwhile, a wandering preacher, Peter the Hermit, went through the towns and villages of the south of France. He had been to the Holy Land and had escaped from the Turks. He told of the sufferings of the pilgrims, and, on his own account, he urged men to go on the Crusade. Men, women, and children followed him from place to place until he was at the head of a mob of peasants, work-people, escaped prisoners, beggars, serfs, slaves, and vagabonds. He resolved to lead this horde of people to Palestine, so that the honour of winning Jerusalem back to Christianity should be his. While Peter's mob was being collected in the south of France another crowd was gathering in the Rhineland under Walter the Penniless. The two mobs joined together and moved down the valley of the Danube towards Constantinople. This host could not be called an army, as there was no order or discipline in it, and towns on the route were plundered. It reached Constantinople, where the Emperor, no doubt, was amazed to see it. He had written to the Pope asking for the help of western Europe. Was this the best that western Europe could do?

The mob crossed the Bosphorus into Asia Minor, and, we are told, the "pilgrims" set out for Jerusalem, carrying palm-branches and singing psalms as they marched forward. Before long they met a body of Turkish cavalry. Nearly all the "pilgrims" were slain, though both Peter and Walter escaped.

The First Crusade. The Crusade proper left Constantinople early in 1097. In Asia Minor it captured a great city, Nicaea, from the Turks. It beat them in the great battle of Dorylaeum, and they fled in disorder as the Christian armies advanced. The Turks defended Antioch for eight months, but the Crusade took it, and after resting at Antioch for a whole year it went on to Jerusalem. The siege of Jerusalem in 1099 lasted only a few

weeks. A great hole, or breach, was made in the wall of the city, and the Crusaders poured in. The unfortunate Turks were massacred in great numbers, not only men but also women and children being put to the sword.

The First Crusade thus succeeded. Constantinople was no longer in danger, since the Turks had been driven out of Asia Minor. And since Jerusalem was in Christian hands again pilgrims could visit the Holy Places without being troubled.



FIRST CRUSADE

The Kingdom of Jerusalem. The Crusade had conquered not only Jerusalem, but the whole of Palestine, and a Christian kingdom, known as the kingdom of Jerusalem, was set up. It was soon found that it was harder to defend the kingdom than it had been to capture it from the Turks. For there was never any peace between Christians and Turks; a state of war existed between them all the time.

The Kings of Jerusalem gave lands in their kingdom to all Crusaders who cared to stay in the Holy Land, and these men formed a small feudal army which was always ready to fight the Turks. Pilgrims now visited the Holy Land in great numbers, and while they were there they were expected to help against the enemy. More important, perhaps, were the Orders (or Com-

panies) of knights which fought the Turks in the Holy Land. The Knights Hospitallers, or Knights of St. John, were founded to keep a guest-house or hospital in Jerusalem for the pilgrims. The Knights of the Temple, or Templars, had at first the duty of guarding the road between Jerusalem and the coast, so that pilgrims who came by sea might be safe from attack after they had landed in Palestine. Both orders soon found that they must fight against the Turks at all times and wherever they were to be found; both orders had many hundreds, even thousands, of members; both became wealthy; and they became keen rivals.

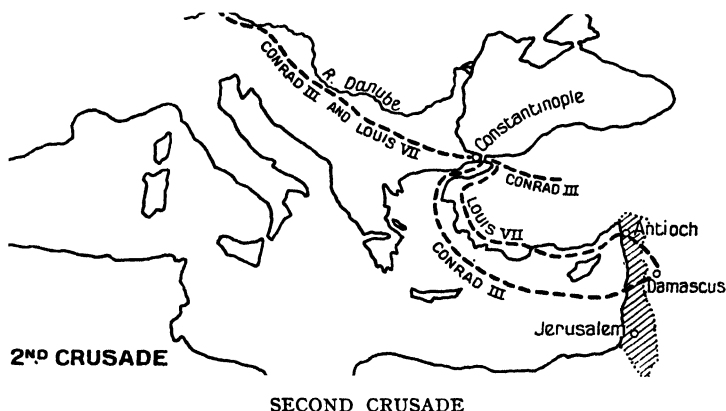
The Turks gave the Kingdom of Jerusalem no peace, for they meant to recover what they had lost. Constant attacks were being made. Often the Turks were beaten back; sometimes they gained ground. If the efforts of the feudal army, the pilgrims, and the knights could not hold them back, the only thing left was to call for a new Crusade.

The Second Crusade. This happened about fifty years after the First Crusade. A whole province, Edessa, of the Kingdom of Jerusalem was taken by the Turks, and a new Crusade was wanted. It was led by two kings, Louis VII of France and Conrad of Germany. Neither of them was very willing to go. The Second Crusade was preached by a famous French monk, Bernard, who reminded King Louis of an event earlier in his life; in the course of one of his wars he had burnt a church, with people in it. This was a grave sin, and the best way to obtain forgiveness for it was to go on Crusade. So Louis took the cross.

Bernard then went to Germany, and in a sermon before Conrad in the cathedral at Spire he described the Last Judgment and the division of the people into the sheep and the goats. With the sheep on the right hand of God would be those who had taken the cross, including King Louis. On God's left hand would be those to be sent to everlasting punishment, including those who would not go on Crusade. Conrad took the cross!

The Second Crusade took place in 1147 and 1148. Conrad reached Constantinople first, and crossed over to Asia Minor without waiting for the French king. He was misled by his

guides and lost a great part of his army from Turkish attacks and from hunger, in the interior of Asia Minor. Louis, when he reached Asia Minor, decided to march round the coast instead of crossing the interior. The coast strip was not wide. On one side of it were steep slopes, with the sea on the other. Turks and brigands rolled large stones and rocks down the slopes, and the French lost many of their men. They reached Antioch at

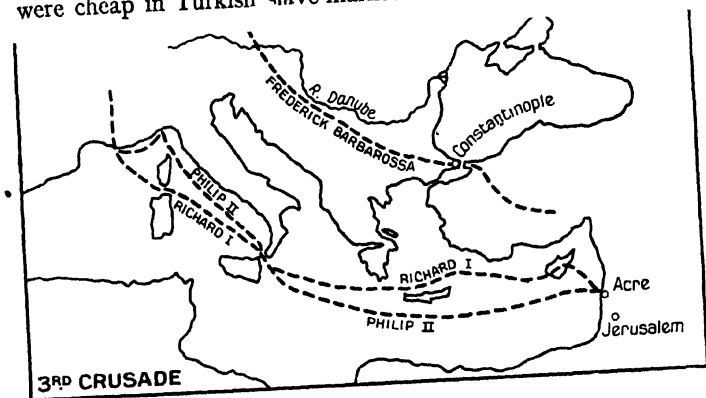


length, and, instead of trying to recover Edessa, they besieged Damascus. They failed to take it, and the Crusade, or what was left of it, returned home without having captured a single town.

The Third Crusade. The Kingdom of Jerusalem grew weaker, and in 1187 a new Mohammedan leader, Saladin, captured the city of Jerusalem, and again a new Crusade was needed. The Holy Roman Emperor, Frederick Barbarossa (or Red-Beard) took the cross, and Henry II of England thought of going to the east, but was prevented by death. His son, Richard I, and the King of France, Philip II, also took the cross.

In 1190 the Emperor Frederick, a great soldier but now an old man, did not wait for the other kings, but marched across Europe and Asia Minor at the head of a strong army. He might by

himself have recovered Jerusalem and the Holy Land, but at the end of a long day's march in Asia Minor he came to a river. Tired and dusty, and clad in full armour, he jumped into the water to bathe. He was carried away by the current and drowned—and his army was left without any good leader. Most of it was destroyed by Turkish attacks. The fate of his men is shown by the statement that "for a long time German slaves were cheap in Turkish slave-markets."



THIRD CRUSADE

Frederick was much beloved by the Germans, and for hundreds of years the German peasants believed that he was not dead, but was sleeping in a cave in the heart of Germany. He was supposed to be seated at a table round which his beard had grown until it was completely covered. At some future time, when Germany should need him, he would awaken and lead the nation to victory.

Richard I and Philip II went to the Holy Land by the Mediterranean. They had already quarrelled. Richard had promised to marry Philip's sister, but he married another lady, Berengaria of Navarre, in the island of Cyprus. By the time the Crusade reached Palestine the fight with the Turks was nearly over. Saladin had gained the whole country, except the port of Acre.

He had even taken most of this, only the strong citadel in the heart of the town remaining to the Christians, and this was being closely besieged.

Richard took charge of the attack on Acre. By his efforts Acre was captured and the citadel was relieved. It was because of what he did at Acre that he won the title of *Coeur-de-Lion*, or *Lion-heart*.

Philip went home, but Richard marched towards Jerusalem. He came within sight of the city, but his army was now too small to attack it. Instead, he made a treaty with Saladin by which Christian pilgrims were allowed to visit Jerusalem.

Richard now thought of returning to England. He might travel either through France or through Austria, and both routes were dangerous for him, since Philip of France was not his friend, and he had quarrelled with the Duke of Austria in the Holy Land. He went through Austria in disguise, but he was recognised and was imprisoned in a castle belonging to the Duke of Austria. For some time it was not known in England where the King was, and there is a story that the place of his imprisonment was discovered by Blondel, a minstrel of his court. The minstrel went from castle to castle, and outside every one he sang a song well known to the King. Richard, when he heard the song, sang it himself, and Blondel knew that he had found his master. The story may or may not be true, but the Duke of Austria had to give up his prisoner to the new Holy Roman Emperor, Henry VI, who would not let him go until a large ransom had been paid.

The Fourth Crusade. The Fourth Crusade, in 1204, did not even go to the Holy Land. It attacked and captured Constantinople instead, and the Crusaders put a new line of Emperors on the throne of the Eastern Roman Empire.

The Children's Crusade. In 1212 occurred the Children's Crusade, an event so terrible that many people find it hard to believe that it ever took place. A shepherd lad named Stephen persuaded the boys and girls of his native village in the south of France to go with him to the Holy Land and take it from the

Turks. They were joined by children and women, and even by a few men, from other places, and by the time they reached Marseilles they numbered many thousands. Most of them had never seen the sea, and perhaps they thought it would be possible to reach the Holy Land on foot. At Marseilles two merchants offered to take them in ships to Palestine. Some of the ships were wrecked in the Mediterranean, and thousands of the children were drowned. Other ships reached Alexandria, and the children were sold as slaves in Egypt. Another band of children, led by a boy named Nicholas, started from Cologne and marched through western Germany into Italy. They reached Brindisi, where the bishop would not let them sail for the east. If he had not prevented them from sailing they would have met the same fate as the French children. We do not know what happened to these German girls and boys. Probably they settled in Italy. It is known that very few of them returned to their homes in Germany. When the Pope, Innocent III, heard of these bands of children trying to go on Crusade he said: "These children shame us. While we are asleep they march forth joyously to conquer the Holy Land."

Later Crusades. There were several later Crusades, but they did very little. Except for a few years in the thirteenth century Jerusalem was held by the Turks until it was taken by British troops under Lord Allenby in 1917. Yet the Crusades were not total failures. They had not kept Jerusalem in Christian hands, but Christian pilgrims still visited the Holy City. And the Crusades saved Constantinople from the Turks for another three or four centuries, and the great danger to Europe passed away.

Results of the Crusades. These were not the only results of the Crusades. Men became much more used to travelling than they had been, for feudalism was a stay-at-home system. When men went from one country to another they sometimes took goods to be sold, so that trade sprang up. Merchants were numerous and important, and they became wealthy through providing the

ships, the horses, the arms and armour, and the food that were needed by the Crusaders. Merchants lived in towns, which grew larger and more important, and were rich enough to buy charters from lords who wanted money to go on Crusade. In time, some of the merchants became as powerful, through their riches, as the nobles of their country.

QUESTIONS AND EXERCISES

1. Why were people willing to go on Crusade?
2. Which of the first three Crusades was most successful? Why did the other two fail?
3. Write three or four lines about each of the following: Peter the Hermit, Bernard, Frederick Barbarossa, Philip II.
4. Write the story of the Children's Crusade.
5. How was the kingdom of Jerusalem defended from the Turks?
6. What were the results of the Crusades?

CHAPTER 18

KNIGHTHOOD AND CHIVALRY

Knights. In the wars of Norman and Angevin times it was thought to be more honourable to fight on horseback than on foot. The common people fought on foot; kings and princes, nobles and gentlemen, went into battle on horseback. These mounted soldiers were knights.

Preparing to be a Knight. It was, therefore, a very fine thing to become a knight, and men did not receive this honour without having prepared themselves for it for a long time. A boy of the upper class expected to become a knight (unless he intended to enter the Church and become a monk or a priest). While still young, he would be sent into the castle or manor-house of some friend of his father, and for some years he would be there as a page.

It would be the duty of a page to be obedient and polite, to wait upon ladies and gentlemen, to learn good manners, to talk gracefully and easily with those around him, and to learn something of the rules of chivalry, that is, the rules of conduct which a knight ought to follow. Probably, too, while still a page he would learn to ride and might begin to practise the use of arms.

When he grew taller and stronger the page would become a squire in attendance upon a knight. He would take care of his master's arms and armour and had to obey him in all things. He would become a skilled rider, learning to manage his horse and care for him, and he would train himself in the use of every weapon of a knight. When a knight took part in a tournament the challenge of another knight would be received by his squire. In war, the squire carried his master's shield, he helped him to mount his charger, he brought another horse if his master's charger was killed, and, if necessary, he fought by his master's side.

A boy of noble or gentle birth was thus trained for many years

—perhaps from the age of seven to that of twenty—to make him a good knight. All that he learned was for this purpose. He was not taught to read and write, and most of the subjects which boys of to-day learn at school were left out of his education.

Making a Knight. At length the day would come when the young squire was to become a knight. Knighthood was often conferred by the king, though sometimes by some other great man. The squire knelt before the king, who touched him on both shoulders with a sword, and said: "Rise, Sir ——" (mentioning his name). He was now a knight.



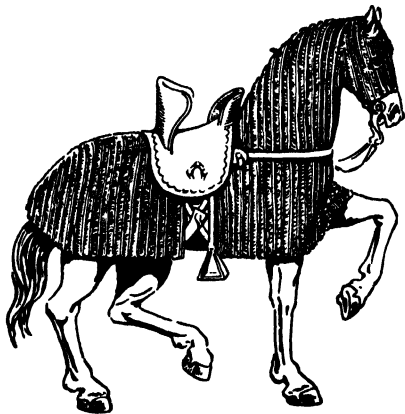
KNIGHT IN MAIL (DIS-
MOUNTED)

Weapons, Shield, and Badge. The weapons of a knight were the sword and lance, the battle-axe and dagger. These were noble weapons, not to be used by common people, who had the pike, the bow, and the quarterstaff. A knight would not make use of these. Sometimes a bishop or a priest would take part in battle. In view of his sacred character he was supposed not to shed blood, and instead of such weapons as the sword and lance he carried a mace, a long iron bar with a large knob at the end. Sometimes there were spikes on the knob.

Both the knight and his horse were protected by armour, and the knight carried a shield. His head was covered with a helmet, and his face could not be seen. When there were many knights close together in battle it was not easy to recognise any one of them. For that reason a knight would have some simple badge painted on his

shield, so that he might be known by it. The same badge would be used by his son and grandson and other descendants; that is why many people of high rank still have "armorial bearings" nowadays.

Armour. At the time of the Norman Conquest and for many years afterwards armour consisted of chain-mail, which fitted close to the body. Mail armour protected its wearer from the thrust of a lance, but it would hardly withstand the stroke of a battle-axe, and it might be pierced by an arrow from a long-bow. By the fourteenth century pieces of plate-armour were fixed over the mail to protect the most important parts of the body—the back, the breast, shoulders, and knees. The neck was covered with a camail, of very strong mail. By the fifteenth century the change from mail to plate was complete. Henry V's knights at the Battle of Agincourt were in complete plate-armour from head to toe, though they may have worn mail beneath the plate.



HORSE IN MAIL

Knights and Footmen. It would seem that in battle a knight did not run a great risk of being killed. His body was covered with armour; he carried a shield to receive the blows of his enemies; and he was mounted on a charger. (It has been said that in a battle which lasted a whole day in crusading times only two knights were killed.) The footmen on both sides were protected by nothing better than leather jackets and iron caps.

Knights were often praised for their bravery. The chroniclers

who wrote of the battles of these times never thought of praising the courage of the footmen, who were expected to stand and receive the charge of a body of knights thundering down upon them.



KNIGHT IN CAMAIL (DISMOUNTED)

A Tournament. The friends of a newly-made knight would be very joyful at the honour he had received, and if his father was a great lord a tournament would be held near his castle, and the young knight would take part in it. A tournament was a meeting of knights in which various friendly (and sometimes unfriendly) fights took place. Any knight could challenge any other by riding past his tent and touching his shield, which hung outside the tent, with his lance. If, as was usual, he touched it with the blunt end of the lance, it would be a friendly fight; the two knights

would charge towards each other with lances set, and each would try to unhorse the other. The horse, arms, and armour of the defeated knight became the prize of the victor, but they were often bought back by their former owner. If, as happened sometimes, the challenge was with the sharp point of the lance,



KNIGHTS TILTING

the fight was more serious; it might even be a fight to the death. A tournament might last for three or four days, and on the last day there would be a *mêlée*—a general fight in which all the knights, divided into two bodies, would take part and in which it was likely that some would be killed and others wounded. In a tournament held because a young man had just been made a knight he would try to do his best, and if he did well against other knights he would be said to “win his spurs.”

Orders of Knighthood. In crusading times certain companies of knights were formed to carry on the war against the Turks. Among these were the Templars and the Knights of St. John. These knights were in some ways different from others who did not belong to special orders. Besides being bound by the rules of chivalry they took the three vows of a monk—poverty, chastity, and obedience. These vows meant that they were not to hold any wealth, they were not to marry, and they were to obey their commanders. These crusading orders were thus religious orders as well as orders of chivalry. In later times, special orders of knighthood were formed in most of the countries of Europe.

A Herald. A herald was a very important person. As a rule he was mounted, and he wore a coat, called a tabard, on which the badges, or “arms,” of his country were embroidered. In a tournament he would state the names of knights who were about to fight one another, and after the contest he would announce the result. In war it was the duty of a herald to take messages from one army to the other. He was received with courtesy and was expected to deliver his message politely, and it would have been considered very dishonourable to harm him in any way.

Chivalry. By the rules of chivalry a knight was expected to behave honourably at all times. He must be gentle and kindly to the aged and the weak, and must help them when necessary. He must never be rough or rude to ladies, who should always be able to look to him for help. By chivalry was meant, “service without reward; service of the weak by the strong; service of the poor by the wealthy; service of the lowly by the high.” In battle and in tournament the knight must fight fairly and must never try to win by any mean trick. But he would not fight at all in single combat except with another knight, a man of his own rank. If he found a common man behaving badly the knight might chastise him, but he would not fight him on equal terms. Knights, even those of different nations, were brothers-in-arms, and they were quite apart from and above the common people.

QUESTIONS AND EXERCISES

1. What is meant by chivalry?
2. Give an account of the events that would take place at a tournament.
3. Describe the life of a boy of noble birth from his seventh birthday until he was grown up.
4. Describe the armour of a knight (*a*) in the twelfth century, (*b*) in the fourteenth century, and (*c*) in the fifteenth century.

CHAPTER 19

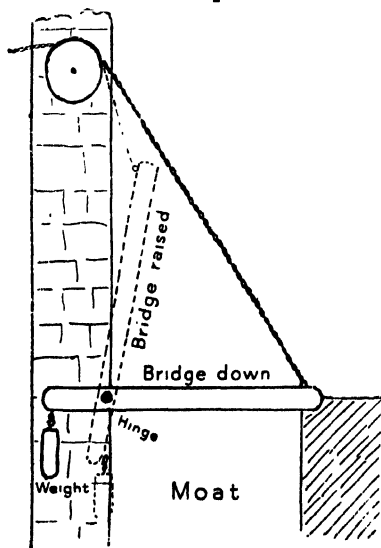
WARFARE IN THE MIDDLE AGES

Siege Warfare. A good deal has already been written in this book about war and how it was carried on. In feudal times battles were not so common as sieges. In every country of western Europe there were many castles, which could not easily be captured. And it was not easy for an enemy to force his way into a town which was surrounded by strong walls.

Castles. There were castles in England before the Norman Conquest, but they were not so strong as those built by the Normans. A steep mound of earth was heaped up (unless there

was a hill which could be used), and a house was built on it; a strong wooden fence or palisade was put up round it; and a ditch was dug outside the fence. Sometimes there was a stone wall instead of a wooden palisade.

A Norman castle was much stronger. It was, as a rule, a square stone tower with very thick walls, and it was surrounded by a stone wall. (A few castles had round towers.) Outside the wall was a ditch, or moat, filled with water. The moat could be crossed by a drawbridge, which was drawn up when the castle



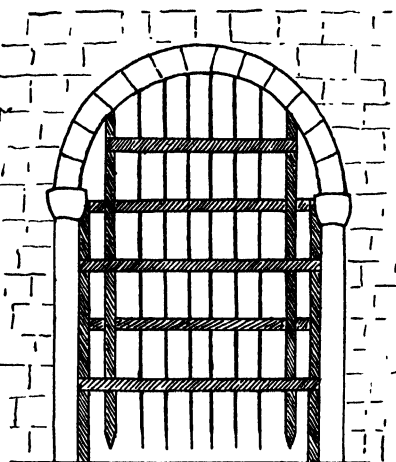
DRAWBRIDGE (SIDE VIEW)

was attacked. In the doorway was a portcullis, a heavy iron grating which ran in grooves and could be raised or lowered.

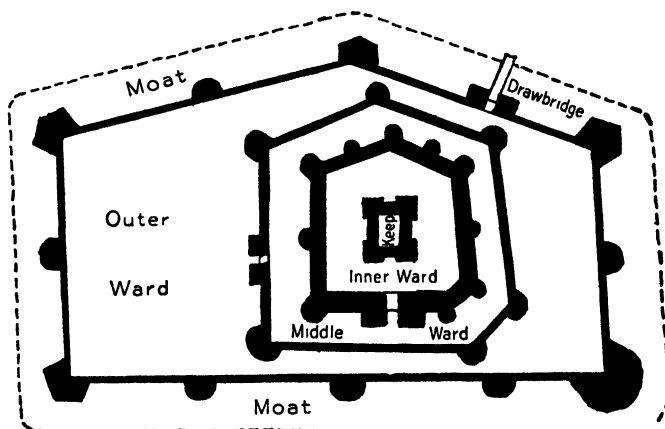
The best known of these castles is the White Tower of the Tower of London. Others are at Rochester and Colchester, the latter being the largest Norman castle in England. Norman castles were sometimes made stronger by the building of a second wall and of towers on the outer wall. Inside every castle there was a well, and as the castle was nearly always on a hill the well was very deep.

In rather later times concentric castles were built. In these, the central tower, known as the keep, was surrounded by three walls.

There were towers at the corners of the outermost wall, so that men who attacked any part of this wall would have to



PORTCULLIS



PLAN OF CONCENTRIC CASTLE

face cross-fire from two towers. The second wall was higher than the first, and the third wall was higher still. Even if the men who were trying to take the castle managed to pass the outermost wall they would find it much harder to get over the second, and harder still to scale the third. And even then they would still have to take the keep. Concentric castles were very hard indeed to capture. Some of the earlier castles were made concentric by the building of extra walls.

If a great lord rose in rebellion and led his men against the king he would most likely be defeated, as the king (in England) was much more powerful than any of his vassals. Therefore the rebel lord would rather shut himself with a few men in a strong castle and would defy the king to capture it. The king could besiege it, but the siege might take a long time, and as the king might have other things to attend to, in other parts of the country, he might be willing to come to terms with the rebel lord.

For this reason every great noble wished to have a castle, and for this reason William the Conqueror would not let any one build a castle in England without his permission, which was not often given. There were many castles in England, but most of them belonged to the king.

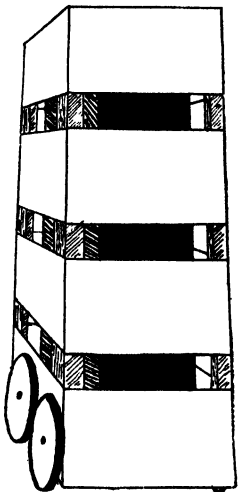
Taking a Castle. One way of trying to take a castle or a town was to starve the people inside it. The besieging army would surround it and stop supplies of food from going in. When the besieged people had eaten all their food they would be forced to give in. But this might take a long time. A town, in which there would be thousands of people to be fed, might be taken in this way. Not so a castle. If there were enough men to defend it, and if they had a good stock of food and a supply of water, they could hold out for a very long time.

There were several ways of attacking a castle. The men who wanted to take it tried to get in by either climbing over the wall or making a gap in it. To get over a wall scaling ladders were used, but the defenders, standing on the wall, could push the ladders over with long poles, so that the men on them were

killed or hurt in their fall. A siege tower was a wooden tower, higher than the castle wall, and fitted with wheels. It was filled with men and was pushed close to the wall, so that the men could step or jump on to it. The defenders might try to overturn the tower (which was often top-heavy) by pushing it with long poles, or they might aim arrows with flaming tow on them at the tower in order to set it on fire. To prevent this, the men in the tower would cover it with the wet skins of cattle.

To make a gap, or breach, in the wall a battering-ram was used, but this often failed to knock the stones out of the wall. The men in charge of the ram had to work close to the wall, where they were exposed to the arrows of the defenders. Another way of making a breach was by mining. The attackers would dig the earth away from under a part of the wall, and when enough earth had been removed the wall would fall by its own weight and the attackers would rush in. Sometimes a good deal of tunnelling had to be done before the "miners" could get under the wall. If there was a moat outside the wall the water might break through the roof of the tunnel.

After the invention of gunpowder castles could not be defended as they had been. Walls that could not be scaled and that would stand firm against the battering-ram would crumble under cannon-fire. And so in modern times castles have ceased to be strongholds.

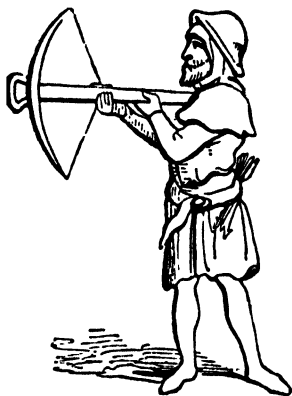


SIEGE TOWER

Battles. In the battles of the Middle Ages the feudal army of knights, and also the common people, took part, but much of the fighting was done by paid soldiers (called mercenaries). For a long time after the Norman Conquest the knights were the most important people in a battle. The usual way of winning a battle

was by a charge, or several charges, of knights against the body of footmen on the other side. The leaders on both sides would try to arrange their forces in such a way as to protect their foot soldiers from a cavalry charge and at the same time to throw their mounted men against the enemy. If the footmen could not repel the charge they would be killed or badly wounded or scattered, and the battle would be at an end.

Foot soldiers were either men-at-arms, who carried long pikes, or archers, who used bows. There were several kinds of bow. The short bow, which was drawn back to the chest, was used in the Battle of Hastings, but it never became common in England. Nor did the crossbow, which had to be wound up every time it was used; it was used chiefly by Italians, such as the Genoese. English archers used the long-bow, which was five feet long and was drawn back to the right ear. The arrow, a yard long, was sent with such force that it would go through an oak plank three or four inches thick; and it would pierce chain-



CROSSBOWMAN

mail at a distance of a hundred yards. The long-bow could be drawn ten times while the crossbow was used once, and it was therefore a much better weapon.

In the battles of the fourteenth and fifteenth centuries it was found that a cavalry charge could be stopped by men-at-arms if they were helped by archers. At the Battle of Crécy, in 1346, the English men-at-arms stood in the centre of the battle with their pikes to receive the charge of the French knights. Archers, with long-bows, were placed on the flanks of the men-at-arms. The French charged again and again, but the archers sent a hail of arrows towards them every time; men and horses were killed and wounded; the knights were thrown in disorder, and only a few of them reached the English men-at-arms, who were able to

drive them back. Much the same tactics were used in the Battles of Poitiers, 1356, and Agincourt, 1415; men-at-arms and archers together beat the French cavalry. These victories of



Longbowman

footmen over horsemen showed that the day of heavily armed knights was passing. Though for many years after this knights still took part in fighting, they were no longer so useful as they had been, and the common people, fighting on foot, became the important part of the armies of later times.

QUESTIONS AND EXERCISES

1. Briefly describe the different kinds of castles in use in the Middle Ages.
2. What were the different ways of attacking a castle? How could these attacks be met?
3. What were the different kinds of bow in use in the Middle Ages? Which was the best, and why?
4. How was the Battle of Crécy won?

CHAPTER 20

COUNTRY LIFE IN NORMAN AND ANGEVIN TIMES

A Village after the Norman Conquest. In very many ways a country village in England after the Norman Conquest was much like what it had been in Anglo-Saxon times. The village was still enclosed by a hedge; land was still used in different ways—it was arable, meadow, pasture, or woodland; arable land was still divided into two or three great fields; one of the fields was still fallow every year; each field was still divided into strips; and the village was still as far as possible self-sufficient. There were some changes, but they occurred very slowly. The three-field system was rather more common than it had been, and in time the two-field system died out. Sometimes there were pieces of land of a few acres with fences round them.

There was, however, a good deal of difference in the people of the village. They tilled the land and kept sheep and oxen and cut wood in the same way as their fathers and grandfathers had done. But most of them were no longer free men. They had become serfs, and they were forced to work for their lords.

The Lord of the Manor. By this time the village was known as a manor, and it belonged to a "lord of the manor," who was, as a rule, a Norman. The lord of the manor was the owner not only of the land of the manor but of most of the people who lived on it. The king was the lord of a great many manors, and many more belonged to great nobles and to bishops and monasteries. Other lords of manors might hold only two or three manors, or even only one. Such men were like country squires, and they lived in the manor house on one of their manors. If the lord lived elsewhere he employed a bailiff, who lived in the manor house and managed the manor.

The manor house was much larger than the cottages of the villagers. It was built of stone; it was of two storeys; and it

contained several rooms. There were stables and barns and a courtyard to which the village people came when ordered to do so by the lord of the manor.

Serfs. The only free people in a manor, besides the lord and his family, were the priest, the bailiff, and a few others. There might be a few slaves, though slavery in England did not long after the Norman Conquest. Most of the village folk were not free, yet they were not slaves. They were serfs. This means that they were "bound to the soil"; they were part of the manor, and they were not allowed to leave it and live elsewhere. If the manor was given or sold to another lord the serfs remained on it. They could not be sold away from the manor.

The lord of the manor kept for himself many of the strips of land in the open fields—sometimes as many as half of them. Other strips were held by the serfs. Some serfs had as many as thirty acre-strips; some had less. The serfs had to work on the land of the lord as well as on their own land. It was the work of the serfs which made a manor valuable to its owner. A large manor with very few serfs would be worth very little. If there were no serfs at all the manor would be worth nothing, no matter how large or how fertile it might be, as there would be no way of getting it tilled.

The more important serfs, those with thirty acres of land, were known as villeins. (This word has since changed in spelling and changed in meaning, but it is the same word. Nowadays, a *villain* is a very bad man; then, a *villein* was a serf, but the word does not mean that he was wicked.) Villeins had to work on the lord's land for, as a rule, three days every week. Those on the king's manors were better off, as they had to work for only two days in the week. The villein could be ordered to do any kind of work, but very often he was told to do ploughing, and he had to bring a pair of his own oxen for the plough. To plough an acre was called a day's work; if the villein began early in the morning he could finish the ploughing of his acre by noon or soon after, and he might work for the rest of the day on his own land.

The bordars were the other class of serfs. They held much less land than the villeins, and they were called upon to work for the lord on only one day in the week. As this was often the first working day of the week, bordars were sometimes called ~~Mondaysmen~~.

Wage-labourers. Since the bordars had to work for the lord on only one day in the week, and since keeping their own few acres in order would not fill the other five days, they were willing to work for wages on three or four days in the week, if any one would employ them. Sometimes the lord of the manor wanted some extra work done, and paid some of the bordars to do it; they were also employed by villeins who could afford to pay them. In this way the bordars were the first wage-labourers on the land in this country. (The rate of wages was one penny per day!) Some free men also were wage-labourers.

Other Work of the Serfs. "Week-work" was not the only work which the serfs had to do for their lord. At harvest time they had to do extra work, called boon-work, so that the lord's harvest might be gathered in during fine weather. The serfs might not cut their own corn until the lord's harvest was reaped, and if the weather changed it would be their corn, and not their lord's, that would be spoiled.

If the lord of the manor wanted to send any of his corn or cheese or wool to the market of a nearby town his serfs had to take it there. The serf used his own wagon or cart, drawn by his own oxen. If he had no cart he had to carry the load on his back.

A serf might work on his own land only when he was not wanted to do week-work or boon-work or carrying for his lord.

What a Serf might not do. A free man may do whatever he likes, so long as he does not break the law. A serf was not free, and there were many things he might not do. As stated above, he might not go away from the manor to which he belonged in order

to live and work somewhere else. He might not grind his own corn, but had to take it to the village mill, which belonged to the lord though it was worked by a miller. He might not sell his ox or his horse without first asking his lord's permission. The son of a serf might not learn to read and write without the lord's permission. The only reason for a boy learning to read and write would be that he might in time become a priest. If he became a priest he became free, for no priest was a serf, and the lord would lose the work of a serf. The lord could tax his serfs, and he held a court which they had to attend and in which they might be fined for anything they had done against the law or the custom of the manor.

Freedom. It was not often that a serf gained his freedom. Sometimes, though very rarely, a lord might set some of his serfs free. If a serf could save enough money he might buy his freedom, though this also happened very rarely. If a serf became a priest he was free at once. But the commonest way of gaining freedom was by taking it. If a serf ran away and was not caught and brought back within a year and a day he became a free man. He could hardly run away if he had a wife and children, but if he were young and unmarried it was not hard to escape. Let us suppose he was working for his lord on a Thursday and was not due on the lord's land again till Monday. He could slip away during Thursday night. He would not be missed on Friday and Saturday, as everybody would think he was working on some of his distant strips of land. He would not be at church on Sunday, and people would wonder where he was. On Monday he would be absent from his work for the lord, and all would know that he had gone away. The lord would want to get him back, but by this time he would be many miles away, and nobody would know which way he had gone. Most likely he would have gone to a town far away, and as the towns were always ready to receive more people he would be welcomed and not sent away.

Later on, serfdom died out, and the serfs became free men. How this happened will be described in another chapter.

The Life of a Serf. It would seem that the life of a serf must have been wretched and unhappy. Yet it was not always so. He might be treated badly by his lord, but this was not very likely. It would not pay the lord to treat his villeins harshly, because they would not work so well as if they were happy and contented. The serf had a cottage and a garden; he grew his own food, and the clothing which he wore was made from wool from his own sheep. He had very little money, but he did not need it very much, for there was very little to spend it on. On the whole, the serf was not too badly off. He was certainly much better treated than serfs in Germany and France and other countries of Europe.

QUESTIONS AND EXERCISES

1. What was the difference between a slave and a serf?
2. What rights had a lord over his serfs?
3. In what ways was a villein not a free man?
4. Mention three ways in which a bordar was different from a villein.
5. Write three or four lines about each of the following: the lord of the manor, Monday-men, ploughing in the Middle Ages.

CHAPTER 21

TOWNS IN NORMAN AND ANGEVIN TIMES

Medieval Towns. There were not many towns in England in the Middle Ages, and most of them were quite small. London, the largest, had about 30,000 people. Some other towns had a few thousands of people, while others had less than a thousand. We should to-day call such places villages, and they were in fact merely country manors in which some extra people had come to live.

Growth of a Town. There were several reasons why a manor might grow into a town. Many people would pass through a place where two main roads crossed each other, or where a main road crossed a wide river, and merchants and workmen would settle there; such a manor might contain many people who did not work on the land, and it would become a town. Also, when a monastery was built a large number of servants and workmen would have to live near it, so that a town might grow up. Yet again, some merchants traded with foreign countries and wished to live in a port. This was likely to be on a river, at some distance from its mouth; a river-port was safer from attack than a port on the coast.

Many of the people whose coming helped to turn a manor into a town were merchants. They had goods for sale, and they often bought fresh stocks. They wanted to live in towns rather than villages in order that their goods might be safe. The hedge round a manor would not give them protection enough, and round most towns a wall was built—at first of earth, but later of stone. We may say that when a wall replaced the hedge the manor had become a town.

Yet most of these towns still had the three arable fields, the common pasture, and the meadow, and farm work was still carried on in them. Though they were towns they were still country places.

Town Buildings. A town had more streets and more houses in it than a country manor. There might be more than one church, and there would be a gild-hall where members of the gilds (described below) met from time to time. There was also an



MEDIEVAL STREET

open space where the market was held. Houses were of two or three storeys, and streets were often very narrow. There were no pavements at the sides of the streets, and the gutter was in the middle. There was, of course, no street lighting after dark. The town was not planned, and the buildings were crowded

together. The supply of water was not good, and there was no proper drainage. There was no collection of house refuse, and other rubbish. It is not surprising that life in towns was unhealthy. Fevers and other diseases were common, and sometimes there was an outbreak of plague. Few people in a town lived to old age.

Rights of the Townsmen. The merchants in a town were much richer than the serfs on a manor. They wanted to gain certain rights from the lord of the manor. He might not wish to grant them, but as the merchants were willing to pay for them he would, sooner or later, give way. The most important of these rights was freedom; the lord would agree that all the people of the town should be free—that none of them should be a serf. He would also allow the townsmen to carry on trade, and to hold markets and fairs.

The Market. The market was held, as a rule, on one day a week, and the day was very rarely changed. Even now the market in a country town is usually held on the same day of the week as it was in the Middle Ages. (In London, which was much larger than other towns, markets were open every day.) The townfolk bought what they wanted, especially food, in the market, and people from the villages near the town brought their butter, eggs, cheese, and other things to be sold in the market. As there were few shops the market was of great use and value to the town.

Fairs. Fairs were held once a year. Some towns had more than one fair in the year, but they were separate fairs, each being held once a year. A fair might be for one day or for several days, and people might come from far away to visit it. It was often named after a saint. If the church of the town contained the shrine of a saint, pilgrims would visit it on that saint's day. Some of them would have come from a distance and might bring with them goods to be sold. Thus, pilgrimage to a shrine would lead to the holding of a fair. Most fairs were held for one special

article. There were horse fairs, cheese fairs, cloth fairs, wool fairs and others. But food and drink were sold in all fairs; and there were amusements as well. Fairs are still held in many towns, but they are now not so much for trade as for amusement.

The Merchant Gild. The merchants of a town formed a society known as a merchant gild. (When this word is used for a society of any kind to-day it is spelt "guild," but it is better to use the spelling "gild" for the societies of merchants and craftsmen in an old town.) Only the members of the merchant gild were allowed to trade in a town, so that anybody who wished to trade had to join the gild. (People who bought and sold things in the market were not always members of the gild, but they had to pay tolls to the gild for being allowed to trade in the market.) Merchants had to obey the rules of the gild. They might not buy and sell goods at any prices they liked. They were expected to charge for their goods a "just price," which would give them a fair profit and no more. They thought it wrong to seek large profits in order to make a fortune, and wrong to sell more cheaply than other merchants, who would thus lose their fair share of the trade.

The Craft Gilds. There were other gilds in the towns, known as craft gilds. A craft gild was a society of all the people in a town who worked in a craft or trade, and nobody might follow a craft unless he was a member of its gild. Each craft had its own gild, so that there might be, in a town, gilds of weavers, hatters, cobblers, bakers, goldsmiths, and so on. Every craft gild made rules about fair prices and good workmanship. If a member of a gild did bad work it would be taken and destroyed, and he might be fined. If he did it again and again he would be expelled from the gild. This would ruin him, as he could no longer work at his trade.

A boy who wanted to learn a craft became an apprentice, for some years, to a master who, of course, was a member of the gild of that craft. The apprentice lived in his master's house and worked in his master's workshop. He thus learned the

craft, and at the end of his time as an apprentice he did a piece of work known as his "masterpiece." Some of the members of the gild would examine it, and if it was good enough the young man would be admitted to the gild and might become a master-craftsman.

Often, however, he worked for a few years in the workshop of his old master. He would now receive wages, and when he had saved enough money he would open his own workshop, in which he would employ other workers and take apprentices. He would be a master-craftsman, but he did not give up working. The master, the skilled workers whom he employed, and the apprentices all worked together in the same workshop.

As a rule, the customers of a gildsman ordered what they wanted from him, and the work was done to their order. But there might also be a number of finished articles in the workshop. Any customer who called could see them, and, if he wished, buy them. In this way the workshop became a kind of shop for the sale of goods. The earliest shops in a town were the workshops of the craftsmen. Perhaps they sometimes placed things in their windows in order to show them off and attract customers.

People sometimes think that the craft gilds were like the trade unions of to-day. Trade unions, like the gilds, have as their members men who work at the same trade, but the trade union has only the workmen, while the gild had the masters as well.

Brotherhood in the Gild. The members of a craft gild formed a kind of brotherhood, and they were expected to behave towards one another as brothers and not as keen rivals. If a gildsman fell ill and could not finish the piece of work he was doing his fellow-gildsmen would finish it for him. If he was unlucky and lost money and got into debt the gild would help him to start again. If he died his gild would take care of his wife and children.

Religion in the Gilds. Both kinds of gild were religious. A merchant or a craftsman was supposed to be a Christian. It was the duty of a master-craftsman to train his apprentices in

religion as well as in the craft. The gildsmen went to church together; they gave money for religious purposes; and some of them produced religious plays every year. These plays were often about stories from the Bible. They were acted in the open air and were very popular. Since many of the people of the town could not read, such plays taught them some of the Bible stories that they would not otherwise have learned.

Surnames. In early times nearly every person had only one name, his "Christian" name, the name given to him in baptism. In course of time many people gained a second name, or surname, to distinguish them from others with the same Christian name. This second name might refer to some feature of the body. Thus, a very short man named William might be known as "William the Short," which would soon become "William Short." His children and grandchildren would have the same surname; they would be John Short, Mary Short, and Henry Short, even though they might be quite as tall as other people. Many surnames referred to the trades or occupations of those to whom they were given. It was easy to distinguish Thomas the Baker from Thomas the Butcher in this way. Such names as Cooper, Chapman, Draper, Wright, Fletcher (maker of arrows), Harper, Brewer, Porter, Tailor, Smith, are "occupational" surnames, and there are dozens of others. It was in the time of the gilds that the use of these occupational surnames became common.

QUESTIONS AND EXERCISES

1. Why did some villages grow into towns?
2. Mention four ways in which a town was different from a village.
3. What was the difference between a market and a fair?
4. What was a merchant gild, and what were its chief rules?
5. Give an account of the career of a saddler from the time he began to learn his trade until he was an old man.

CHAPTER 22

MONASTERIES

Hermits. The Christian religion was founded in Palestine by Jesus Christ, and it was spread throughout the Roman Empire by his followers. For a long time there were more heathens than Christians in the Empire; many good people felt that the world was very wicked and that there was very little hope of its ever becoming better. Some of them thought the world was so bad that the only thing for a truly good man to do was to fly from it. Nobody could actually leave this world and live on another planet, but a man could leave his fellows and go and live by himself. He might leave his native city and country and travel far into the desert or the wilderness, far from his fellow-men. He might build a hut for himself and dig a small patch of ground and lead a quiet and holy life. Such a man was a hermit.

It might happen that two or three, or even more, hermits would go to live in the same remote spot. They might share the same hut, and if their numbers grew they would have to build a larger house. One of the hermits would be chosen to rule the little society. In this way the hermitage became a monastery and the hermits became monks, their leader being the abbot.

Monasteries in Lonely Places. In course of time, as Christianity spread all over the civilised world, many hundreds of monasteries were founded. They existed in every Christian country. They were no longer set up in the wilderness or the desert, yet they were rarely built in large cities. Whenever a new monastery was to be built a place was chosen as far as possible from towns, in a region with very few inhabitants—a clear sign that the monks wanted to cut themselves off from the world. Many towns in England contain the ruins of some great monastery—abbey or priory—but as a rule the monastery was not built in

the town; the town grew up round the monastery. A monastery would need a good many servants, workmen, and tradesmen, and these people would live in houses built near the monastery. Many new towns grew up in this way, so that lonely regions became populated.

Abbeys. A monastery was either an abbey or a priory. An abbey was founded by a king or a great lord or a bishop or some other great man. Sometimes a king who had won a great victory over his enemies wished to give thanks to God by building an abbey; William the Conqueror founded Battle Abbey after the Battle of Hastings. An abbey was ruled by an abbot, or, if it was a house for nuns, by an abbess.

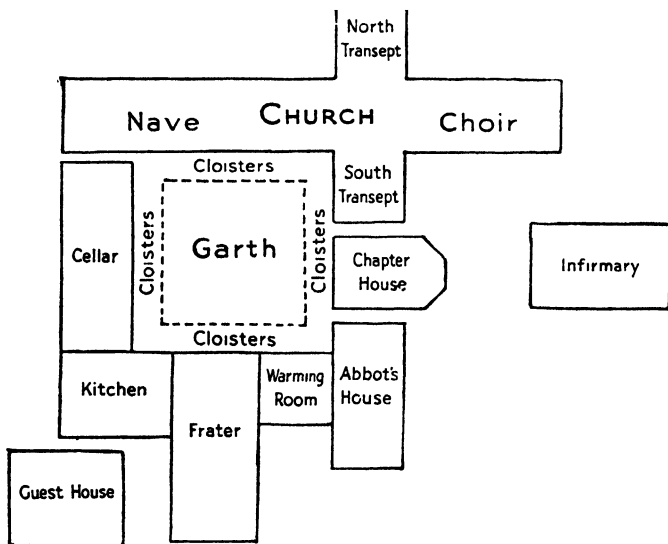
Priories. It might happen that an abbey was overfull of monks, and the abbot would decide to set up another house at a distance. He would send some of his monks to live in this new house, and he would place one of them in charge of it, with the title of prior. Such a house would, therefore, be a priory.

Monastic Buildings. The buildings of most monasteries were very much alike, though no two were exactly alike. Just as theatres are very much like one another, though they are not exactly alike; just as modern schools are very much, but not exactly, alike; just as most churches are very much, without being exactly, alike; so monasteries were built on a general plan, though of course they also were not exactly alike.

A monastery consisted of a number of buildings, the most important of which were grouped round a quadrangle. The sides of this quadrangle were covered in; they were known as the cloisters, and were open to the grass plot in the middle of the quadrangle. The monks spent much of their time in the cloisters. There, they did not look out upon the outside world; their gaze was directed inwards, as was fitting for men who had turned their backs on the world for ever.

The most important of the monastic buildings was the church. A society of religious men, devoted to the worship of God,

could not do without a church. The church was often planned in the shape of a cross. As is shown on the plan, the nave of the church occupied one of the four sides of the quadrangle, and one of the transepts formed part of another side. The church might be on either the north or the south side of the quadrangle. In England it was more often on the north side, so that it might



PLAN OF A MONASTERY

shelter the monks in the cloister from cold north and north-east winds. The church was usually on the south side of the quadrangle in monasteries of the south of Europe, where the monks needed shelter from the heat of the sun and the scorching winds from the Sahara Desert. The monks took great pride in their church. They were constantly adding to it and making it beautiful in various ways. Some of the old monastic churches are used as cathedrals at the present day.

On the side of the quadrangle opposite the church was the refectory, or frater, in which the monks took their meals. The

kitchen was closely connected with the frater, and near it was a warming-room, which contained a fireplace; this was the only place in which the monks could take shelter from the cold of the cloisters in winter. To the west of the cloister were cellars and store-rooms; very large quantities of food, wine, ale, clothing, parchment, leather, and many other things were needed for the running of a large monastery. On the east side of the quadrangle, near the transept of the church, was the chapter-house, in which all the monks met every day. Near the chapter-house was the abbot's (or prior's) house. An upper storey on both east and west sides contained dormitories in which the monks slept.

There were other buildings beyond the main quadrangle. Travellers who asked for lodging at a monastery were never turned away, and an abbey on a main road might have to entertain a large number of people every day. There would be a guest-chamber or a guest-house for them, and stables for their horses. (It has been stated that the guest-stables of St. Albans Abbey would hold eight hundred horses.) A bakery for the baking of bread; a brewery for ale; an infirmary for sick monks—these and many others might be found among the outbuildings.

The Grounds of the Monastery. The whole monastery was surrounded by a wall, and within the grounds was a garden tended by the monks, who in this way grew some of their own food. Water was obtained from a well, and there would be a fish-pond, and perhaps a stream. An abbey also had lands beyond its walls, some of them far away. These lands were tilled by serfs working under a bailiff, who sent the produce up to the abbey. Or they might be let out to tenant-farmers who paid rents to the abbey.

Vows of a Monk. A monk was a man who, like the hermit of an earlier time, left the world and devoted himself to a religious life. He gave up his property, if he had any; he gave up all ambition in the world. Henceforth his duty was to worship God, and his aim was to save his soul. When he was finally

accepted as a monk he took the three vows of poverty, chastity, and obedience—not to possess property, not to marry, and to obey without question those who were above him in the monastery.

The Work of the Monks. A large abbey or priory would contain a great number (perhaps some hundreds) of men or women who were supposed to be devoted to the worship of God. No doubt many of them, perhaps most of them, really wanted to lead holy lives. The church was in constant use; several services were held every day, and the monks or nuns were expected to attend them. But even then they must have had a good deal of spare time, and it was felt that they ought not to be idle, lest they should fall into evil ways. Some of the monks were given the task of writing books (this was, of course, before printing was invented). A large supply of service books was needed, since they were used every day and they would wear out in time. Other books were written out and added to the library of the monastery; whenever the abbot could borrow a book from another monastery he would direct one of his monks to copy it. Other monks worked at gardening, baking, brewing, and drawing water. A few monks might teach boys to read, write, and sing. Any monk who could carve in wood or stone, or who could paint, would do some piece of work for the church.

Officials. Some monks were given special work to do, and in a large monastery each of these would have several assistants. The most important official in an abbey, after the abbot, was the prior. He was the abbot's deputy, and he did much of the daily business of the monastery. If the abbot was ill or absent from the abbey the prior acted in his place. The sacristan arranged the church services; the precentor led the singing in church; the guest-master received travellers who wished to lodge at the monastery; the almoner gave bread and ale every day at the abbey gate to all poor people who came for them. Besides these officials there were the cellarer, who looked after the stores of food and drink and clothing and other things which were kept in the store-rooms, the infirmarian, who attended to the monks

when they were ill, and the chronicler, who wrote the chronicle of the monastery. The chronicle was a big book in which all important events were written down.

The Daily Life of the Monks. The most important of the daily services in church was the mass, at which all monks were present unless they were ill or had some special work to do. After mass they went to the chapter-house for the daily meeting. The business of the monastery was settled in the chapter meeting, and discipline was enforced there. Any monk accused of breaking a rule or of not behaving properly was reprovved, and perhaps punished in some way.

At dinner, in the refectory, there was no general talk; one of the monks read a sermon, or the life of a saint. At other times the monks would be found at their work in the cloisters. Here the boys were taught and the books were written and other work was done. For an hour in the evening the monks were allowed to stroll about the cloisters and talk to one another. • But loud laughter and rough play were not allowed; any monk who was guilty of such conduct would be reprovved for it in the chapter meeting next day. At this time visitors who were staying in the monastery would tell the monks what was going on in other parts of the country.

For the good of his health every monk was "bled" once in two months. (It was thought that opening a vein, so that a certain amount of blood was lost, would keep a man in good health.) For this the monk went to the infirmary for a few days; no doubt the easy life of the infirmary was a welcome change from the strict life of the cloister.

The Value of Monasteries. In their time the monasteries were of great value. They were places of learning in a time of ignorance. • When books had to be written out by hand it was only in monasteries that they could be made, for only monks had the time and the skill to write them. Monasteries were places of religion in a time of harshness and cruelty; without them the world would have been even more brutal than it was. The poor

were fed at the gate of the monastery. The sick were tended in monastic hospitals. Only in monastic schools could boys be educated. Travellers were received as guests in monastic guest-houses.

The Monastic Aim. Yet monasteries did not exist in order to train boys or to tend the sick or to receive visitors or to help the poor, though they did all these things. The aim of the monks was to worship God in order that, after death, they might win salvation for their souls.

There was a trace of selfishness in this aim. The monk was concerned about his own salvation; it was no part of his duty to go into the world and help other people. Although St. Augustine and forty monks came to convert the English, and although (as will be described in a later chapter) St. Columba sent monks from Iona as missionaries to the Picts and to the Northumbrians, yet monks did not as a rule go out to preach the Gospel. They had turned their backs upon the world.

Many people think this was not the best kind of Christian life. In modern times it is felt to be a better thing to mix with the people of the world rather than to shut oneself away from them. Judged in this way, the monastic system was not perfect, however good it may have seemed to be in the Middle Ages.

QUESTIONS AND EXERCISES

1. What sort of place was generally chosen when a new monastery was to be built?
2. What was the difference between an abbey and a priory?
3. Describe a day in the life of a monk.
4. Write three or four lines about each of the following: cloister, cellar, almoner, chapter.
5. What were the uses of a monastery in the Middle Ages?

CHAPTER 23

THE FRIARS

Francis of Assisi. A merchant of the town of Assisi, in Italy, whose name (in English) was Peter Bernard, had an only son John. When the boy grew up he became a partner in his father's business. He sometimes visited France, where he learned to speak French. His friends would joke about this; they nicknamed him Francis, and it is by this name, and not as John Bernard, that he is known.

When he was about twenty-four years old Francis had a very serious illness. It seemed that he might die, but at length, and slowly, he recovered. His illness made him very thoughtful, and he felt that he ought to do something to show how grateful he was to God for sparing his life. While he was still thinking of this he heard a voice, which said to him: "Go and build my church again." Francis knew that a little church near his home was almost in ruins, and, not doubting that it was the voice of God which had spoken to him, he began to have this church repaired. The work cost a good deal of money. He spent his own money upon it, and he asked his father and his friends for more. (Some of them may have thought that his illness had left him "a little strange in the head.") The work was finished at last. The little church was in good repair again, and services were held in it once more. And then Francis heard the voice say to him a second time: "Go and build my church again."

No doubt he was very much surprised at this. Had he not already built God's church again? What, then, could the command mean? At length he understood that God did not mean him to repair a building, but to restore and build up the Church—the whole company of Christian people in Assisi, in Italy, in Europe, and throughout the world.

The Poor. Assisi was neither better nor worse than other towns in Italy and other countries in the thirteenth century. In the

large towns of that time there were slums far more terrible than any that exist in the twentieth century. The hovels in which the poor lived were small, dark, and dirty. There was no pure water supply and no drainage system. Horrible diseases, such as plague, fever, pestilence, and leprosy, were very common, and



ST. FRANCIS

in every place there were beggars covered with sores, crippled, dirty, and clothed in rags. Yet these poor people were human beings. Little or nothing was being done to help them, and they knew nothing of the Christian religion. Every town had its churches, but these people of the slums never went to church. The clergy did not visit them; in fact, there were far too many of them for the clergy to be able to do very much. A parish priest in a village would know his people; in a town he could not know more than a few of them.

Franciscan Friars. It seemed to Francis that these people, the very poor in the slums of large towns, were "the Church" which he was commanded to build up again. He made up his mind to spend the rest of his life in doing this work. A few friends joined him, and they formed a little society of poor men working among the poor. Each one of them gave away all that he had. They went bare-footed, and for clothing they had no more than a coarse grey robe. At first the society had only twelve members, though many more soon joined it. From the beginning Francis said that they must all be equal—that is, they must be brothers (*frères*). Hence they came to be known as friars. If they had a leader he must not be an abbot or a prior, as though they were monks. Their leader must be their

"minister" (which is the Latin word for "servant"). Jesus had said, "Whosoever will be great among you, let him be your minister."

The friars were not monks. They took the three vows of a



FRANCISCAN FRIAR

monk—poverty, chastity, and obedience; yet in some ways they were the very opposite of monks. When a man became a monk he gave up any wealth that he had, and took the vow of poverty. But he was received into a monastery which was wealthy; he was fed and clothed for the rest of his life, and he might have to do his share in managing the lands which belonged to his abbey. The friar became really poor. In their early days the friars

often had no house to live or sleep in, and sometimes they did not know where they would get their next meal.

Monks and friars had different aims. The monk wished to lead a holy life, and he did not trouble about the outside world, which he had left. The friar thought a great deal about the world; his work was to help the poor in the world and preach the Gospel to them.

The friars intended to go out as had Christ's disciples, who were told by him to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Just as the apostles went out with faith in God that their wants would be supplied, so the friars went forth, sure that they would be sheltered and fed by those among whom they worked.

The Pope and the Friars. Francis visited Pope Innocent III in 1210 and told him of his plans. The Pope approved of the society, and asked Francis to draw up a rule for it. According to this rule the society was to hold neither land nor buildings nor money. The friars might not even have books. For their food they were allowed to beg.

St. Francis. Francis stated that he had vowed to serve the Lady Poverty. In his gentle, kindly way he loved all animals and birds, and even trees and flowers, as being God's creatures. He would speak of Sister Water and Brother Fire, of Brother Sun and Sister Moon, of Brother Ass and Brother Wolf and Sister Dove, of Sister Sleep and Brother Death. He preached to the birds, and when one day he met a wolf the animal lost its fierceness and came to him as a friend. He did not like birds to be kept in cages, and he thought they ought to be fed with crumbs scattered on the roads. In the market-place of Assisi the birds are still fed every day in memory of St. Francis; a bell is rung, and they fly in from all directions to feed on the grain and crumbs strewn on the ground for them. Francis was especially fond of larks, and when he was dying a great flock of them flew over the house in which he lay.

Towards the end of his life Francis beheld a vision of an angel. This was followed by the appearance on his hands and feet and side of marks which were similar to the wounds of Christ when he was on the cross. Some people find it hard to believe that these marks appeared, but there is good reason to accept the story as true.

Francis died in 1226, when he was only forty-four years old. Only four years after his death the Pope declared him to be a saint. In the long list of men and women to whom the word "saint" has been given none has deserved it more than St. Francis.

Dominican Friars. The Franciscans, or Grey Friars, were not the only friars. Another order of friars was founded by Dominic, a Spaniard of noble birth. The Dominicans (known as Black Friars, because they wore long black cloaks over white robes) had not quite the same aim as the Franciscans. They were preaching friars; they wanted not only to help the poor, but to teach the ignorant, whether they were poor or not. They thought it to be very important that everybody should know the great truths of the Christian religion, and wherever people did not fully understand these truths the Dominicans were ready to explain them. At first, unlike the Franciscans, they did not take a vow of poverty; on the other hand, every man who wished to join the Dominican order had to study and be trained, for he could not teach others unless he himself had first been taught.

Franciscans and Dominicans. Both Franciscans and Dominicans increased in numbers, and in time they were found working in all the towns of western Europe. Both Franciscans and Dominicans preached to the people, but the Franciscans were certainly far more popular than the Dominicans. This was because they had no money nor property, while the Dominicans were not so poor; they had not given up their wealth, if they had any. At length the Dominicans felt that they ought to become like the Franciscans in taking the vow of poverty, and they did this.

The Franciscans, for their part, found that the teaching of the Dominicans was often better than theirs, on account of the learning and training which they had received, and in time they, too, studied and were trained for their work. Each order, in fact, adopted the best feature of the other.

The Friars in England. Dominican friars first came to England in 1221, and Franciscans in 1224. The first party of Franciscans to land at Dover was nine in number. Some of the men of Dover thought that the newcomers were spies, and wanted to hang them. One of the friars offered them his girdle for the purpose; the Dover men burst out laughing, and the friars were not harmed. They went on to Canterbury and stayed there for some weeks, living in a schoolroom and having only bread to eat and sour beer to drink. They moved to London and began their work among the poor, and they soon became popular and respected. They were offered a house to live in, but Grey Friars might hold no property whatever. The house was given to the Mayor and Corporation of London, and they promised to let the friars live in it for nothing. After a few years Grey Friars were to be found in every town in England, and they did much good work among the poor.

In course of time other orders of friars appeared, including the Carmelites, or White Friars, the Austin Friars, and the Crutched Friars. But the Franciscans were always the most popular.

Friars in High Positions. Friars were sometimes appointed to important positions. In 1272 a Dominican friar named Robert Kilwardby became Archbishop of Canterbury, and in 1278 he was made a Cardinal. Kilwardby was succeeded as Archbishop in 1279 by John Peckham, a Franciscan friar. In 1288 a Franciscan friar became Pope, as Nicholas IV, and in after years there were other popes who were friars.

Friars in Later Times. The early friars were saintly men. It is a great pity that some of the friars in later times were not so good. At one time there were 100,000 Franciscan friars working

in many countries, and it is not surprising that some of this large number were unworthy men. But many more tried to live up to the rule set out by their founder. The order has not died out, and to this day thousands of Franciscan friars are carrying on the work which was begun by St. Francis.

QUESTIONS AND EXERCISES

1. Why did Francis of Assisi found the order of Grey Friars?
2. Mention some of the differences between a monk and a friar.
3. How would you show that St. Francis was a very saintly man?

CHAPTER 24

THE LATER ANGEVIN KINGS

Henry III	1216-72
Edward I	1272-1307
Edward II	1307-27
Edward III	1327-77
Richard II	1377-99

Henry III. Henry III, the son of King John, was a child of only nine years when his father died and he became king. He was crowned in Gloucester Cathedral with a plain gold ring, as the crown had been lost at the end of his father's reign. Until he grew up the real rulers of the country were two powerful barons. William Marshal, Earl of Pembroke, governed England until his death in 1219, and after him Hubert de Burgh ruled until 1227.

Henry III, though a good man, was a bad ruler—in some ways as bad as his father, though John had been strong and Henry was weak. He married a lady of Provence, in the south of France, and many of her relatives and friends came to England and were welcomed by the King. He gave them lands and pensions and presents of money; they did nothing useful in return for what they received; they were like a swarm of locusts living upon the country. England suffered in another way also. The Pope, who was now the overlord of the country, sent Cardinal Otho to collect money for him. The clergy were forced to pay large sums to Otho, and when he returned to Rome he was said to have taken more money with him than he left in England.

The barons were angry because the country was being ruled so badly, and they found a leader in Simon de Montfort, Earl of Leicester. A great council of barons met at Oxford in 1258; it was called the "Mad Parliament," though it was not a parliament like that of the present day, and it was not mad but very sensible in what it did. It drew up some rules called the

Provisions of Oxford, by which the King was to send his foreign friends out of the country and was to let three committees of barons rule England. Henry took an oath to obey the Provisions, but he did not like doing so, and the Pope said that he need not be bound by his oath. The barons were not satisfied, but they and the King agreed to ask Louis IX, King of France, to judge between them. Louis IX was a very good man (he was afterwards made a saint), but he was a king, and it was to be expected that he would decide in favour of another king and against the barons. He did so; he declared that Henry need not obey the Provisions of Oxford.

Some of the barons came over to the King's side, but de Montfort and his friends would not give up what they had won. They took up arms, and at the Battle of Lewes, in 1264, they defeated the King and captured him and his son Prince Edward.

De Montfort ruled England for some months, and during this period he called a meeting at Westminster which was very much like a modern parliament. Beside the barons who supported de Montfort, and some bishops and abbots, there were present two knights from every shire (or county), two citizens from every city, and two burgesses from every borough. (A burgess was a man who lived in a borough, or town.) This means that the landowners in each county chose two knights, and the merchants and other leading men in each city or town chose two of the townsmen, to represent them at Westminster. (Much the same thing is done nowadays, although the choosing is not done by the wealthy; nearly everybody now takes part in the election of members of Parliament.)

Meanwhile, Prince Edward was out riding with his guards one day. He proposed that they should race one another on horseback, and he would judge the winner. This was done, until the horses were tired. Edward then challenged the winner to a race. His horse was fresh; he outdistanced his guard, and escaped.

Edward raised an army and was joined by some of the barons who did not like the rule of Earl Simon. At the Battle of Evesham, 1265, de Montfort was defeated and slain. But his

work was not lost. He had fought for good government, and he had tried to let the representatives of the people share in it.

Henry III was set free by his son's victory, but during the last seven years of his life he left the ruling of the country to Edward. Though the Prince and de Montfort had been enemies Edward ruled in much the same way as the Earl had done.

Edward I. Edward went to the Holy Land on Crusade in 1271. There he was wounded by a poisoned arrow, and his life was saved by his wife sucking the poison out of the wound. Henry III died in 1272, and Edward was proclaimed King at once, though he did not return to England till 1274.

Edward I was tall and strong, a brave soldier, and a good general. He was wise and honourable; nothing would make him break his word. In every way he was a very able man: he was without doubt the greatest King of England in the Middle Ages.

Edward planned to bring Wales and Scotland under his rule, so that the whole of Great Britain might form one kingdom. During his reign he conquered the Welsh, and Wales was added to England. He carried on wars with the Scots, but, although Sir William Wallace, a great Scottish patriot, was captured and put to death, another leader was found in Robert Bruce. Edward was marching north with an army to fight against Bruce when he was taken ill and died. Edward's wars with the Welsh and Scots are described elsewhere in this book.

Edward's conquests were important, but they were not the most important part of his work. Many laws were passed in his reign; some of them were for the keeping of order in the country and for catching robbers, and others were for the good of trade; but many of these laws had to do with land, and some of them hold good to-day. Edward was a very wise law-maker.

During his reign he tried several times to form a parliament; he wanted to get the advice and consent of his people in the making of laws and the levying of taxes. In 1295 he called what is known as the Model Parliament, since it was the model for all future parliaments. The nobles—earls and barons—were present;

the Church was represented by archbishops, bishops, and abbots; every shire sent two knights, every city two citizens, and every borough two burgesses. This Model Parliament was very much like de Montfort's Parliament; no doubt Edward acted on de Montfort's idea.

Edward II. Edward II was a far weaker king than his father. He did not continue his father's war against the Scots. Bruce gained ground, until only Stirling was left to the English. In 1314 Edward went north with an army, only to be badly beaten by the Scots at Bannockburn. The English lost their hold on Scotland, and Robert Bruce became its king.

During the first few years of the reign of Edward II he ruled with the help of his favourite, Piers Gaveston. But Gaveston and the King ruled very badly, and the barons forced Edward to send Gaveston into exile and to let the country be ruled by twenty-one barons known as Lords Ordainers. Gaveston did not go away at once, and a number of barons caught him and beheaded him.

The rule of the Lords Ordainers was no better than that of the King and Gaveston, and many barons came over to the King's side. Edward was able to raise an army and overthrow the Ordainers at the Battle of Boroughbridge, in Yorkshire. Their leader, the Earl of Lancaster, was beheaded after the battle. For the remainder of his reign Edward ruled with the help of two new favourites, father and son, both named Hugh Despenser.

But Edward's reign was drawing to a close. His queen, Isabella, hated the Despensers, and with her friend Roger Mortimer, Earl of March, she raised an army which defeated the King and the Despensers. The favourites were put to death at once. Edward II was deposed and imprisoned in Berkeley Castle, and his young son Edward became King as Edward III. Soon afterwards Edward II was murdered.

Edward III. Edward III was a much better man and king than his father. When he became King in 1327 he was only fifteen years old. Before he was eighteen he was able to arrest

Mortimer and put him to death, and to keep his mother Isabella imprisoned in a castle. His reign then really began.

Edward III was King of England for fifty years. The early part of his reign was very successful, his later years less so. He defeated the Scots at the Battle of Halidon Hill in 1333, and so avenged the English defeat at Bannockburn. Not many years later he claimed the crown of France, as his mother Isabella had been a French princess. The claim was not a good one, but it led to a war between England and France, which lasted, off and on, for a hundred and fifteen years—from 1338 to 1453—and which is known as the Hundred Years War. Fighting was not going on during all this long period; treaties of peace and truces were sometimes arranged, but peace never lasted long. Even when English and French were not actually fighting they were unfriendly and were soon ready to begin the war again. The Hundred Years War is described in another chapter.

Parliament, which began under de Montfort and was more fully formed by Edward I, became very important in the reign of Edward III. It now met regularly in two Houses; the House of Lords contained earls and barons, archbishops, bishops, and abbots, while the House of Commons consisted of the men chosen by the counties and towns. Nowadays, when a new House of Commons is elected, every man and every woman has the right to vote at the elections, but in the fourteenth century only the landowners in the counties and the rich merchants in the towns had this right. The House of Commons represented the well-to-do people and not the poor, and this was thought to be right, since wealthy people paid the greatest part of the taxes. The King needed a great deal of money to carry on the war with France, and he called Parliament now and then and asked it for money. (He had no right to levy a tax unless the House of Commons would agree to it.) If members of Parliament had any complaints to make to the King they could bring them to his notice when he asked for money. He had to attend to these complaints, lest the House of Commons should refuse the money he wanted.

Edward III had several sons. Upon some of them he con-

ferred the title of Duke, which had been used for hundreds of years in France, but which only now came into use in England. His eldest son, Edward, the Black Prince (so called from the colour of his armour), was Prince of Wales; he was made Duke of Cornwall in 1337. Edward's third son, Lionel of Antwerp, became Duke of Clarence, and he made his fourth son, John of Gaunt, Duke of Lancaster. His fifth son, Edmund of Langley, became Duke of York, and his sixth son, Thomas of Woodstock, Duke of Gloucester, but these titles were conferred by the next king, Richard II.

The reign of Edward III did not end as well as it began. During the last few years of the reign most of the English gains in France were lost again, so that when the King died all that remained for forty years of warfare was Bordeaux, Bayonne, and Calais. Edward's warrior son, the Black Prince, died a year before his father, and when the old King died in 1377 he was succeeded by his grandson, Richard II.

Richard II. Richard was a boy of ten years when he became King, and for some years the country was ruled by a council of nobles led by his uncle John of Gaunt. It was while they were in power that a great revolt of the peasants (described in another chapter) took place. When Richard grew up a number of barons, led by his uncle the Duke of Gloucester, forced him to let the country be ruled by a group of five nobles known as Lords Appellant. They did not rule well, and were disliked. When Richard was twenty-three he dismissed the Lords Appellant and himself began to rule. They were not powerful enough to resist him.

Richard ruled firmly and well for the next eight years, but during this time he was planning vengeance on the Lords Appellant. He won two of them, the Dukes of Hereford and Norfolk, to his side. Of the other three, the Duke of Gloucester was arrested, and soon afterwards murdered, the Earl of Arundel was beheaded, and the Earl of Warwick was sent into exile. Norfolk and Hereford now quarrelled, and this gave the King his chance to deal with them also. It was ordered that they

should fight in single combat at Coventry, with the King to judge the result. On the day of the combat Richard forbade it and banished Hereford for ten years and Norfolk for life. Soon afterwards he reduced Hereford's exile to six years.

Henry of Bolingbroke, Duke of Hereford, was the son of John of Gaunt, Duke of Lancaster, and was therefore the King's cousin. John of Gaunt died in 1399, and before his death the King promised that his son should succeed to his lands, in spite of his being in exile. Richard broke his word and seized the lands of Lancaster; at the same time he exiled Bolingbroke for life.

At this time Richard visited Ireland, and during his absence from England Bolingbroke returned to claim his father's lands. The King was now unpopular, and so many men joined Bolingbroke that he was soon at the head of an army. Richard returned from Ireland, and when Bolingbroke met him at Flint, in North Wales, he said to him: "Fair cousin, I hear that your subjects complain that you rule them badly. I have come to help you rule them better." Richard replied: "Fair cousin, if it pleaseth you it pleaseth me well."

But by this time Henry of Bolingbroke had other plans than to claim the lands of Lancaster or to help King Richard rule the country. A parliament was called in London. Richard was deposed, and Henry of Bolingbroke was chosen King as Henry IV—the first king of the House of Lancaster.

QUESTIONS AND EXERCISES

1. Write a short life of Simon de Montfort.
2. Give four reasons why Edward I should be considered the greatest English king in the Middle Ages.
3. Why did Parliament become important in the reign of Edward III?
4. Write three or four lines about each of the following: the Model Parliament, the Mad Parliament, Piers Gaveston, Lords Appellant.

CHAPTER 25

THE CONQUEST OF THE WELSH

The Welsh. It was stated in an earlier chapter of this book that when the English came to this country the Britons were driven, step by step, towards the mountains of the west, where they mingled with the other people who lived there already. They were called "Welsh" (which means "strangers" or "foreigners") by the English, but they called themselves "Cymri" (which means "friends" or "comrades").

The English continued to press towards the west. By the West Saxon victory at the Battle of Deorham, in 577, the West Welsh, who lived in Devonshire and Cornwall, were cut off from the North Welsh, who inhabited Wales. When the Angles, under their King Ethelfrith, reached the Irish Sea after the Battle of Chester in 613, the North Welsh were separated from the Cumbrian Welsh, the Welsh of Cumberland and Strathclyde. The West Welsh came under the rule of the Kings of Wessex early in the ninth century. The Cumbrian Welsh were for a time under Scottish rule, but Cumberland was conquered and brought under the English crown in the time of William II, who captured Carlisle and built a castle there.

It was not so easy to overcome the North Welsh. Their land was hilly and rugged, and much of it was thickly wooded. They lived in tribes which were ruled by chieftains, in much the same way as the Britons had lived before the Roman conquest. Their villages were in the valleys or on the hillsides; they had no towns. They grew corn in the valleys and on the Isle of Anglesey, but in the more mountainous parts of the country they reared cattle and sheep. Now and then they would raid the fertile western counties of England. As far back as the eighth century a King of Mercia named Offa built a "Dyke" (a wall of earth and a ditch) from the Dee to the Wye to hinder the Welsh from plundering his kingdom.

The Normans and the Welsh. William I did not try to conquer Wales. To keep the Welsh in check he placed powerful nobles (with the title of "Earl") over the counties of Chester, Shrewsbury, and Hereford. In other parts of England William tried to prevent his barons from becoming powerful by forbidding them to build castles and by splitting up their lands. But the earls on the Welsh border ruled whole counties, and they were allowed to build castles—to be used against the Welsh and not against the King.

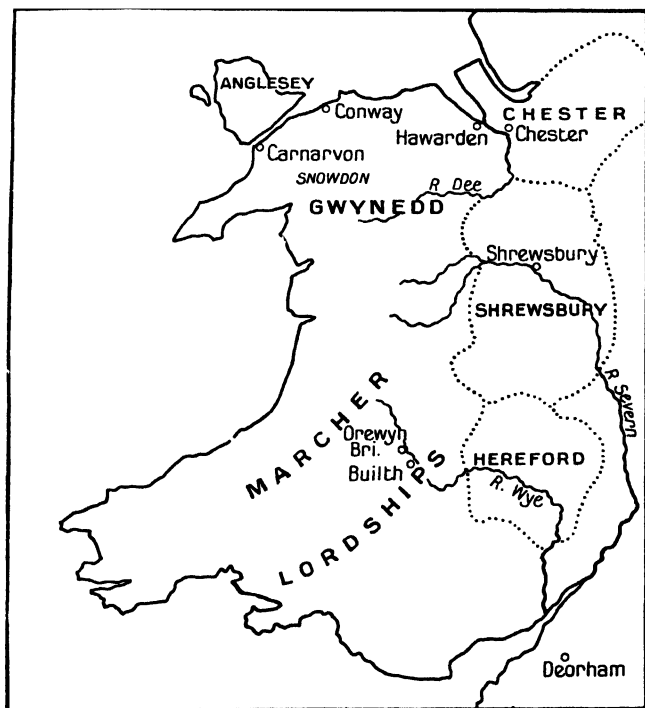
The Norman kings permitted the barons of the Welsh border, known as Marcher Lords, to make war on the Welsh and to conquer as much as they could. During the eleventh and twelfth centuries Norman nobles conquered and settled in the southern part of Wales, and the Welsh held their own only in the northern part, in which their strong citadel was Snowdon.

The part of Wales which remained free from the Normans and English was known as Gwynedd. It was ruled by a line of princes, one of the most famous of whom was Llewelyn-ap-Jorwerth, sometimes called Llewelyn the Great. ("Ap" means "son of.") He married the daughter of King John, but he took the side of the barons when they forced John to agree to Magna Carta.

The First Welsh War. Later in the thirteenth century Llewelyn-ap-Griffith, a grandson of Llewelyn-ap-Jorwerth, helped Simon de Montfort against Henry III. This Llewelyn was not content with ruling his mountain-stronghold of Snowdon, and hoped to make himself master of all Wales. On the other hand Edward I, who had been made Earl of Chester in his father's lifetime and who became King of England in 1272, had plans for uniting England, Scotland, and Wales under his rule.

At the beginning of Edward's reign Llewelyn was raiding the western counties of England, and he refused to attend Edward's coronation in 1274. In 1277 the King led an army against Llewelyn, who retired into his fortress of Snowdon. Starting from Chester, Edward's men cut a broad way through the Welsh forests, and besieged his enemy. A large fleet of ships off the

coast kept Edward's army well supplied with food. He seized the Isle of Anglesey, so that Llewelyn's food supply was cut off, and he was forced to give in. He was not removed from his position as Prince of Gwynedd, but he had to do homage to



WELSH WARS

Edward, who became his overlord. It was during this campaign that Edward noticed the use of the long-bow by the Welsh. He employed Welsh bowmen in his Scottish wars later in the reign.

During the next few years Edward tried to enforce English law instead of Welsh throughout Gwynedd. Castles were built, and English merchants settled near them in order to trade with

the Welsh. These changes were not to the liking of the Welsh, and in 1282 they rebelled against English rule.

The Second Welsh War and the Conquest of Wales. The revolt was led by Llewelyn. His brother David, who had fought for the English in the first war, now sided with him, and attacked and burnt Hawarden Castle. Edward again led his men from his base at Chester. Again he besieged Llewelyn in Snowdon; again he seized Anglesey; and again the Snowdon garrison was starved out and forced to submit. But Llewelyn and David managed to slip out, and they carried the war on in south Wales. Llewelyn was killed in a fight at Orewyn Bridge, near Builth, on the Wye. His head was cut off and placed over the gate of Conway Castle, with a crown of ivy. David was hunted from place to place and was at length captured. In October, 1283, he was put to death as a traitor. The conquest of Wales was complete.

In 1284 the Statute of Wales declared that Wales was part of the King's dominion. Wales was divided into counties, and several very strong castles were built to keep the Welsh in order. Yet Edward did not wish to destroy the national spirit of the Welsh. His son Edward was born at Carnarvon in 1284, and the King showed him to the Welsh people as "a prince who could not speak a word of English." The child was not made Prince of Wales at this time; the title was given to him in 1301, when he was seventeen years old. Since that time it has been usual for the eldest son of the King of England to bear the title of Prince of Wales.

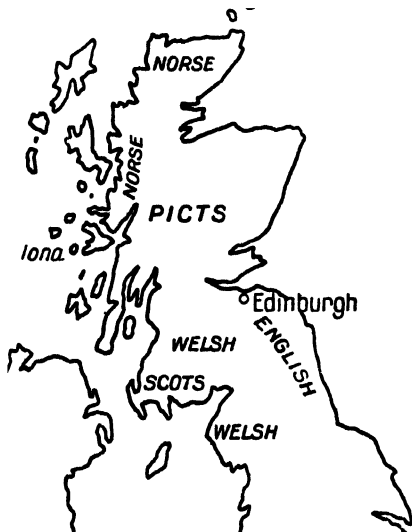
QUESTIONS AND EXERCISES

1. Who were the Welsh? How were they split into three divisions?
2. How were the North Welsh kept in check by (a) Offa of Mercia, and (b) the Normans?
3. Describe the first Welsh war, and give its results.
4. Why did the second Welsh War take place? What were its results?

CHAPTER 26

ENGLAND AND SCOTLAND IN THE MIDDLE AGES

The People of Scotland. In the Middle Ages the northern part of the island of Britain formed the kingdom of Scotland. Scotland was only half as large as England; much of it was mountainous and barren, and it contained fewer people than England. The two countries were not friendly towards each other; it was natural that England, the stronger, should try to become the master of its northern neighbour, and it was equally natural that the Scots should fight hard to be free from English rule. Wars sometimes broke out between England and France, and, as was to be expected, Scots and French allied with each other against the common enemy.



The people of Scotland were not all of one race.

PEOPLES OF SCOTLAND IN EARLY TIMES

The northern part of the country was inhabited by Picts (the word means "painted men"). The Scots came from Ireland and settled in the south-west of the land. Cumberland and Strathclyde (the valley of the river Clyde, in the western Lowlands) were peopled by the Cumbrian Welsh. Cumberland was conquered by William II and became part of the English kingdom; Strathclyde remained under the kings of Scotland. The eastern part of the Lowlands was for some time part of the English kingdom

of Northumbria, which stretched as far north as the Firth of Forth. Edinburgh (Edwin's town), which afterwards became the capital of Scotland, was founded by the Northumbrian king, Edwin, and was named after him. The people of the south-east of Scotland were thus of English descent, and spoke English, while those to the north and west were Celtic, and spoke Gaelic or other Celtic languages.

In religion the Welsh of Strathclyde were already Christian, while the Picts were heathen. Columba, an Irish saint, went to Scotland and founded a monastery on the island of Iona, which became the centre of Celtic Christianity. From this place he went on a mission to convert the Picts. Other missionaries from Iona visited Northumbria, but Roman missionaries also visited Northumbria, and it was settled at Whitby in 664 that Northumbria should follow the Roman and not the Celtic form of Christianity.

The Kingdom of Scotland. We need not follow the early history of Scotland in detail. There were frequent wars between Picts and Scots until a king of the Scots married a princess of the Picts. Their son, Kenneth MacAlpine, succeeded his father as King of Scots, and through his mother he became King of the Picts also. He and the kings who followed him extended their rule over the whole of central and southern Scotland, but the people of the Highlands took little notice of the kings of Scotland. They lived in clans which were loyal to their chieftains and to nobody else.

Scots and English. Fighting often occurred between the Lowland Scots and the northern English. Raids across the border were made in both directions; villages and farms were burnt and cattle were driven off. But the north of England was very thinly peopled; much of the land was uninhabited, and Scottish raiders often had to go a long way before they found anything worth taking.

From time to time powerful kings of England forced Scottish kings to do homage to them, and it seemed that English kings

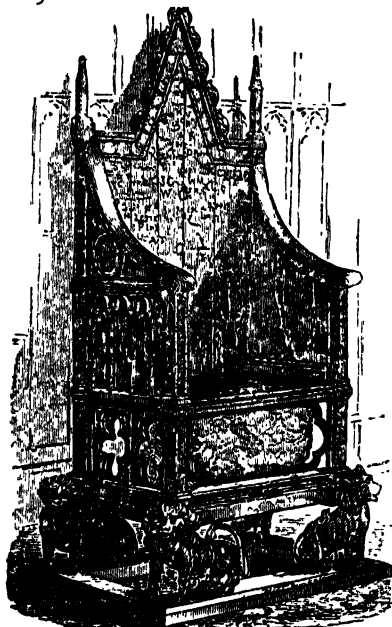
could claim to be overlords of Scotland. Malcolm Canmore did homage to William I; William the Lion did homage to Henry II; Alexander III did homage to Edward I. Nevertheless, kings of Scotland often held lands in England, and the Scots might claim that the homage was for these lands and not for Scotland itself.

Disputed Succession in Scotland. Alexander III, King of Scotland, was out riding one dark night in 1286, when his horse slipped and he fell over a cliff and was killed. He left no son to succeed him. His daughter Margaret, who had married the King of Norway, was dead, and her daughter Margaret, known as the Maid of Norway, was Alexander's heir. She was very young, and it was arranged that when she was old enough she should marry the son of Edward I. If this had come to pass, Edward II and Margaret would have been King and Queen of England and Scotland, and their son would have been king of the whole island. England and Scotland would have been united peacefully. But the Maid died in 1290 while on her way from Norway to Scotland.

A large number of nobles who were descended from former Scottish kings claimed the throne of Scotland. Some of the claims were worthless, and the number of claimants was reduced to eight. Edward I was invited to choose among them. He required the claimants and other Scottish nobles to do homage to him as the overlord of Scotland before he gave his decision. The two chief claimants were John Balliol and Robert Bruce, and Edward, after considering their claims carefully, decided in 1292 in favour of Balliol. The new King of Scotland again did homage to Edward, and was crowned at Scone.

John Balliol. Edward did not leave Balliol alone, to rule Scotland by himself, but interfered a good deal in Scottish affairs. More than once he ordered Balliol to come to London to answer small complaints; on one occasion it was the complaint of a wine-merchant that his bill had not been paid. The Scots did not like their king being treated in this way, and when Edward

was at war with the King of France, who had taken part of Gascony, Balliol allied with the French king against him. In 1296 Edward invaded Scotland; he captured Edinburgh and



CORONATION CHAIR, WITH THE
STONE OF SCONE

deposed and imprisoned Balliol, and declared himself to be King of Scotland. The coronation stone on which the kings of Scotland had been crowned at Scone was removed to Westminster Abbey and placed beneath the throne on which English kings sat at their coronation.

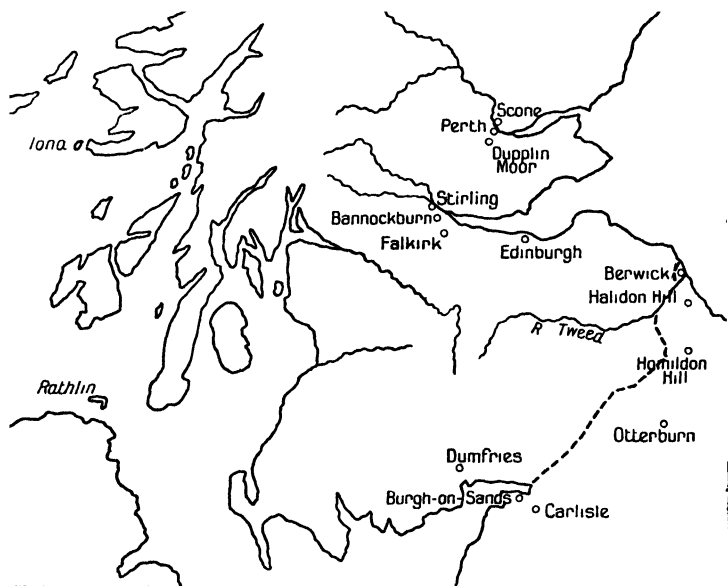
Sir William Wallace. The Scots were not likely to accept Edward as their ruler. When he returned to England they revolted, and began a struggle which may be called the War of Scottish Independence and which lasted for nearly twenty years. Their leader in the early part of the war was Sir William Wallace; in the latter part it was Robert

Bruce, the grandson of that Robert Bruce who was Balliol's rival for the crown.

Wallace was a young man of good birth and good education. At this time he was already an outlaw, because he had killed an Englishman who had insulted him. (An outlaw was a person who was "outside the law"; the law would not protect him, and anybody might kill him.) In 1297 Wallace gathered a force which attacked the English at Stirling. The fight took place on and near the bridge over the Forth at Stirling, and is known as the Battle of Stirling Bridge; it was a victory for the Scots. In

1298 Edward marched north with a large army and, by the skilful use of his longbowmen, defeated Wallace at the Battle of Falkirk. Wallace was forced to fly from the country, and for a time he lived in France.

Edward had won the first round of the contest. But the



SCOTTISH WARS

Scots were not the people to give in easily, and fighting went on for some years. Some of the leading men in Scotland—even Robert Bruce and his cousin John Comyn—changed sides more than once, sometimes fighting for Edward and sometimes against him. Perhaps this is the reason why the Scottish cause was not successful at this time.

Wallace returned from France in 1303 and was captured by the English in 1305. He was taken to London to be tried as a traitor. He declared that he had never taken an oath of

allegiance to Edward, and so could not be a traitor to him; in other words, if he had never promised to be loyal to Edward he could not be guilty of breaking his promise. Nevertheless, he was put to death as a traitor. He was only thirty-five years old. Robert Bruce, who was on Edward's side at this time, was in London when Wallace was executed. He saw the head of Wallace exposed on London Bridge. Perhaps it was this sight which made him resolve to lead the Scottish people as Wallace had done.

Wallace was not a traitor. He was a great patriot who had fought gallantly for his country. Unlike others, he had never changed sides. The Scots have always looked upon him as a national hero and a martyr for Scottish freedom. In the whole history of Scotland there is no name more worthy of honour than that of Sir William Wallace.

Robert Bruce. With the death of Wallace the Scottish cause seemed lost. It was not lost. A new leader was found in Robert Bruce. At this time he quarrelled with his cousin John Comyn, known as the "Red Comyn." While Bruce and Comyn were in London Comyn told Edward I that Bruce intended to lead a new rising in Scotland. Bruce escaped to Scotland before he could be arrested. The two men met in a church in Dumfries. High words passed, and Bruce stabbed Comyn. For committing a murder in a church Bruce was outlawed and excommunicated, but he did not trouble about this. He declared himself to be King of Scotland, and he was crowned at Scone. As stated above, Bruce had changed sides more than once, but he did not change again. From this time he was the leader of the Scottish cause.

He had no easy task before him. There was a good deal of fighting in the west of Scotland, and Bruce was defeated and forced to fly. He took refuge in the island of Rathlin, off the coast of Ireland. The story is well known how Bruce, hiding in a cave and despairing of ever freeing his country, took fresh courage when he saw a spider make many attempts to complete its web. It tried again and again, and at last it succeeded.

Bruce decided to try again; he returned to Scotland in 1307, and a fresh rising took place.

Edward I prepared to conquer the northern kingdom once



MURDER OF COMYN

again. He was old and ill, and he had to be carried in a litter (or stretcher) as his army marched north. He died at Burgh-on-Sands, on the shore of the Solway Firth. His son, Edward II, returned to London instead of continuing the war against Bruce.

Edward II's slackness gave Bruce his chance. Bit by bit he made himself master of Scotland, capturing castles and

towns until only Stirling Castle was held by the English. Even here the governor promised to give it up if help had not reached him from England by Midsummer Day, 1314. Edward II at last raised a very large army and went north to relieve Stirling. He was met by Bruce with a much smaller force at Bannockburn. On the evening before the battle an English knight, Sir Henry Bohun, saw Bruce riding in front of his troops. Bohun charged towards the Scottish king, intending to slay him there and then. Bruce was more than a match for Bohun; he avoided Bohun's lance and cut him down with a stroke of his battle-axe.

Edward II was not a good leader. He made little use of his bowmen, and they were scattered by a charge of Scottish cavalry. Edward ordered a cavalry charge, but the Scots had dug shallow pits in front of their lines. Many of the horses of the English knights stumbled into these pits and were thrown, so that the English were soon in confusion. The few knights who reached the Scottish footmen were driven back by their pikes. The English at length fled. Edward rode to Dunbar and escaped by sea to Berwick. Stirling surrendered, and the War of Scottish Independence was won.

The freedom of Scotland was no longer in doubt, but peace was not made between the two countries at once. There was fighting on both sides of the border for many years, and it was not until 1328, in the reign of Edward III, that peace was made, and Bruce was recognised as King of Scotland. In the following year he died.

David Bruce and Edward Balliol. The next Scottish king, David II, was a child. Some English nobles who had held lands in Scotland had lost them when the Scots drove the English out, and they wanted to recover them. Their leader was Edward Balliol (the son of John Balliol), who claimed the Scottish throne for himself. Edward Balliol, with his English allies, defeated the Scots at the Battle of Dupplin Moor. He was crowned King of Scotland at Scone, but soon afterwards he was driven out of Scotland. Edward III now took up his cause. He gained a great victory over the Scots at the Battle of Halidon Hill in

1333, and he captured Berwick, which has generally been an English town ever since.

For some years both Edward Balliol and David Bruce claimed to be King of Scotland, but most of the Scottish people regarded Bruce as their king. He was brought up in France. When he grew up he returned to Scotland, and in 1346 he invaded England. At the Battle of Neville's Cross he was defeated and taken prisoner, and was not set free for more than ten years.

England and Scotland in the Later Middle Ages. As the years passed, Scotland and England still remained unfriendly. Border raids were still common. One of the best known was that of 1388. The Earl of Douglas led a raid into Northumberland, and the Battle of Otterburn took place. Douglas was slain in the fighting, but Henry Percy (commonly known as Hotspur), the son of the Earl of Northumberland, was captured by the Scots and held to ransom. A later Scottish king, James I, was on his way to France by sea in 1406 when he was captured by the English. He was not set free till 1424.

The daughter of Robert Bruce married a certain Walter, known as the Steward, and their son Robert succeeded his uncle, David II, as King of Scotland. He was the first of that famous Stewart, or Stuart, line of kings which ruled for three centuries in Scotland and for nearly a century in England.

QUESTIONS AND EXERCISES

1. What different races were to be found in Scotland in early times? How did Scotland pass under the rule of one king?
2. What events followed the death of Alexander III until Balliol became King of Scotland?
3. Give an account of the career of Sir William Wallace.
4. Describe the Battle of Bannockburn, and state why it was important.
5. Write three or four lines about each of the following: St. Columba, Kenneth MacAlpine, Red Comyn, Edward Balliol.

CHAPTER 27

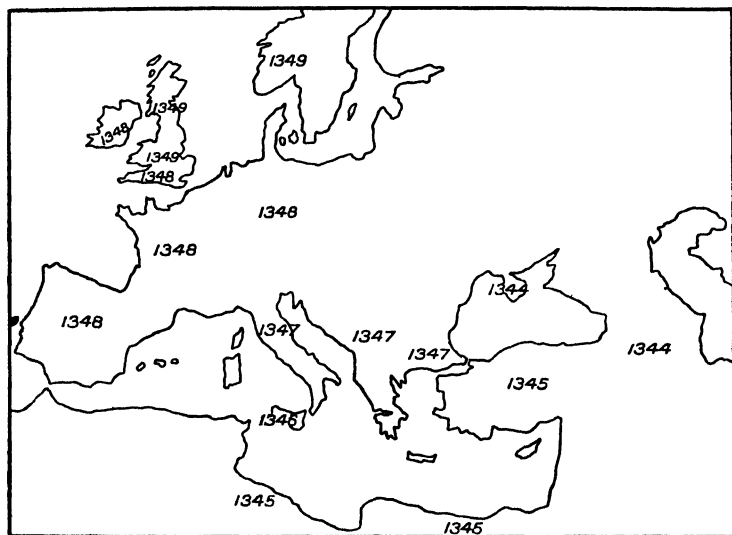
THE BLACK DEATH

Slums in the Middle Ages. It has already been stated that towns in the Middle Ages contained slums far worse than any that are to be found to-day. Streets were narrow, and houses were crowded together. Fresh air could hardly find its way into the dirty hovels in which the poor lived. House refuse was thrown into the streets, where it rotted and gave forth foul smells. There was no proper system of drainage. Very few houses had their own water supply, and such water as could be obtained was often not pure.

Life in towns cannot be healthy unless there is a good supply of pure water and a perfect system of drainage. As these did not exist in the Middle Ages it is not surprising that diseases were very common. Pestilences and fevers often broke out. Nowadays, a person suffering from an infectious disease is sent to an isolation hospital, where he is kept away from other people and is not even allowed to receive visitors; this is in order to prevent the spread of the disease. Nothing of the kind existed in the Middle Ages; infectious diseases spread from one person to another very quickly, and many people died from them. In fact, very few people lived to old age.

The Plague. The plague sometimes came to England in the Middle Ages. In the fourteenth century there were several outbreaks; the worst was the Black Death of 1348-9. When the Litany in the Book of Common Prayer was drawn up (and this was long after the Black Death) it included a prayer, "From plague, pestilence, and famine; from battle and murder, and from sudden death, Good Lord, deliver us." No doubt many people who use this prayer to-day do not think the danger of plague and pestilence to be very great, but it was a real danger to the people of a former age.

The plague is said to have come from China, where it raged for several years before it appeared in Europe. (Its course may be noted by the dates on the sketch-map.) It spread to Italy in 1347, to France in 1348, and to England in the autumn of 1348. By the beginning of 1349 it had reached London, and it was soon found in all parts of the country, in towns and villages alike.



SPREAD OF THE BLACK DEATH

The spread of the plague in the fourteenth century was helped by the dirty state of houses and streets. The plague is said to have been spread by rats and fleas. No doubt these pests were very common in the slums of the time. They are not allowed to exist in the better and cleaner houses of the present day, and we do not suffer to-day, in this country at least, from plague.

The chief signs of the plague were purple spots all over the body, and swellings, sometimes as large as an egg, under the arm-pits. There were also sickness and high fever, and there

CHAPTER 27

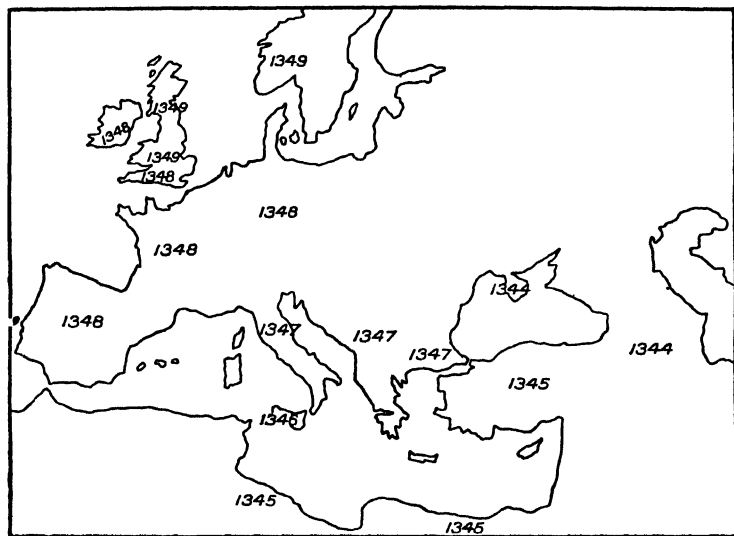
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might be bleeding from the nose and mouth. Death was almost certain; it occurred within a few hours of the attack, or at longest within a day or two.

Heavy Death-roll. The number of people who died from the plague is not known, but it must have been very great. The death-roll was heavy in town and country. Rich and poor, old and young and middle-aged, all suffered. It is known that some villages lost nearly all their people and that in at least one monastery every monk died. It is believed that one-third of the people of this country lost their lives by the plague; some people think that as many as half the population died. It is probably quite true to say that the population was reduced from four millions to no more than two and a half millions. How many people died on the continent of Europe and farther east it is quite impossible to say.

Results of the Black Death. Very serious results followed from the death of so many people. It was stated in an earlier chapter of this book that the work of tilling the soil was carried on by serfs, who had to work for their lords for part of the week, while on other days they worked on their own lands; in addition, the lord of the manor sometimes employed labourers who worked for wages. After the Black Death there were fewer serfs and fewer wage-labourers, and it must have been very hard to get the work of the manor done. In some places the crops were not reaped, the seed was not sown, the land was not even ploughed.

At harvest time the lord might see his corn ripe in the fields, and not have enough men, either serfs or wage-labourers, to gather it in. He might try to get more labourers, but where were they to be found? If there were a few free labourers on the next manor he might offer them higher wages to come and work for him. But very likely he would find that the lord of another manor was offering higher wages to his labourers, so that he would have to pay them even more in order to keep them. Labourers were needed so much that their wages were steadily rising.

Lords of manors did not like paying their labourers three or four times as much as they had done before the Black Death, and a law, the Statute of Labourers, was passed in 1351 stating that wages were to go down to the old level. It was easier to pass such a law than to enforce it. If, in spite of the law, some lords secretly paid higher wages, others had to do the same, or they would lose their men. In after years other laws were passed to deal with wages. In spite of them all, the wages of labourers continued to increase.

Serfs, of course, were not paid wages. In earlier times many of the villeins had been much better off than wage-labourers, whom they considered to be "beneath them." The case was altered now. Labourers, with their higher wages, were better off than villeins. Villeins now realized that their work was worth something and that they were not getting what it was worth. They became discontented, and this was one of the causes of the great Revolt of the Peasants in 1381.

The shortage of labour remained for many years, and some lords of manors tried to use their land in a way which would not need so many workers. If grass was allowed to grow on the fields which had produced corn, and if large numbers of sheep were put to graze on this new pasture land, the problem would be solved. A manor that needed the work of many serfs or wage-labourers in growing wheat and barley required only three or four shepherds if it was turned into a sheep-run. The sheep were reared for their wool. English wool was needed in Flanders, where the finest cloth in Europe was woven. Flemish weavers would buy all the wool that England could send them, and would pay a good price for it.

The wool was taken to the ports on the east coast of England, whence it was sent by ship to Flanders. As roads were not good it was not always easy to send the wool to the coast. The easiest way was to put it on boat or barge on one of the rivers which flow towards the North Sea. For this reason sheep-farming was most common in the eastern counties, where full use could be made of the broad slow rivers of eastern England.

Wool was needed by English weavers as well, for the making

of woollen cloth was, after agriculture, the chief English industry in the Middle Ages. But the export of wool to Flanders remained a very important part of English trade for many years.

QUESTIONS AND EXERCISES

1. Why was it so much easier for plague to spread in the fourteenth century than in the twentieth?
2. What do we know about the number of people who died of the Black Death?
3. What were the chief results of the shortage of labour after the Black Death?

CHAPTER 28

THE PEASANT REVOLT

Causes of the Revolt. There was a great rebellion of the common people in town and country in the year 1381. It occurred chiefly in the east and south-east of England, and especially in the counties of Essex and Kent; there was very little trouble in the west and north (except in Yorkshire). What caused the patient, long-suffering peasants to break out in revolt? There was a poll-tax which they did not like, and this was the spark which caused the explosion. But a spark does not cause an explosion unless it falls on something explosive. The poll-tax would not have been followed by rebellion if the common people had not already been discontented.

Let us find out something about the poll-tax first. The Hundred Years War with France was going on. War cost a good deal of money then, just as it does now. To meet its cost poll-taxes were levied. A poll-tax was a tax on every person (or on every one above a certain age) in the country—that is, a tax on every poll, or head. There had been in 1379 a poll-tax in which the rich had had to pay more than the poor. In 1380 a poll-tax of three groats (one shilling) per head was ordered; it was to be paid by all persons over fifteen. People who were well off were to help the poor in paying the tax, but even the poorest were to pay one groat. In most villages there was nobody able or willing to pay more than his own share, so that in these places the poor had to pay the full tax.

One shilling does not seem to us to be a very large sum, but money was worth much more then than it is now. We cannot state exactly how much more, but we may judge how heavily the tax would fall on a poor man if we compare it with his wages. The daily wage of a labourer before the Black Death was, perhaps, one penny. Wages had risen, in spite of the Statute of Labourers, and by 1381 the labourer may have been earning

threepence or fourpence a day. Even so, the poll-tax for a man and his wife would take the whole of a week's earnings, and if he had to pay for other members of his family—children and aged parents—the tax might swallow his wages for a month or more. What an outcry there would be, even in these days of heavy taxation, if every working man were ordered to pay the whole of his wages for a week or a fortnight or longer in a single tax! No wonder the peasants were discontented at the poll-tax.

When the collectors visited towns and villages to collect the money many men did not state the full number of persons in their families. When it was known that the collectors were coming, fathers would send their sons and daughters to hide in the woods until it was safe for them to return home. This was done so often that the amount of money received from the tax was much less than was expected. The collectors were sent round again; they were not so easily satisfied this time, and more money was obtained, but the anger of the people increased.

If this had been all, no doubt there would have been much grumbling, some angry talk between tax-payer and tax-collector, and now and then a fight, but there would not have been a widespread rebellion. There were other and more serious causes of discontent which led to the great rebellion of 1381.

More than three-quarters of the people of England were country folk, either serfs who held some land in the manor and worked for their lord (as described in an earlier chapter) or free men who worked for wages. Since the Black Death both classes had become restless and discontented.

The free labourers did not like the laws which had been passed to prevent a rise in their wages. Wages did rise, in spite of these laws, but no doubt the men thought there would have been a greater rise in wages if the laws had not been passed. Then, too, sometimes a labourer who had been receiving more than the law allowed was found out and punished. He would be the unlucky one; there would be hundreds of others who were not caught. But all of them would hate the law.

Serfs were no better off after the Black Death than before, and they compared their position with that of the free labourers.

In earlier times a prosperous villein would look down upon a wage-labourer; sometimes a villein would employ a labourer to work for him on his strips of land. After the Black Death the free labourer was better off than the serf. The serfs naturally wanted to be free.

Some of them, though not very many, had gained their freedom before the Black Death. It sometimes happened that the lord of a manor would make an agreement with his villeins that they should no longer work on his land, but should pay him money instead. A villein who had agreed to do this was said to have "commuted" his services. The lord would employ wage-labourers to work on his land, and he would pay them with the money he received from the villeins. These agreements will be described more fully in another chapter; it is enough to point out here that the villein who had commuted his services had become a free man.

It might seem that in time all serfs would become free in this way. But after the Black Death the lords found that they could not get enough labourers to work for them, since so many people had died of the plague. Villeins who had already commuted could not be forced to work for their lords again. Those who had not yet commuted wanted to do so, but they found that their lords were not willing to release them. They wanted their freedom, and for this reason they were ready to join in the great revolt of the peasants.

The working men in the towns, also, were not contented, and in many places they rose in revolt. Towns were generally ruled by rich merchants and master-craftsmen. The common people complained that they were paid very low wages, that they were sometimes unemployed, and that they had no chance of rising to a better position in the towns.

And while the common men, in town and country, felt that things were not as they should be and that they were not being treated fairly, wandering preachers who were going about the country helped them to put their discontent in words. These travelling preachers went from place to place and talked to the people, telling them that all men were equal in the sight of God

and should be equal on earth, and that it was not right that a few men should be rich and enjoy many good things while others toiled hard and received very little. John Ball, known as the "mad priest of Kent," often uttered the following rhyme:

When Adam delved and Eve span
Who was then the gentleman?

Such ideas as these were likely to stir up the discontent of the poor and make them ready to rise in rebellion.

The rebellion occurred in June, 1381. It did not start in one place and spread to others; it broke out in many places at almost the same time. Perhaps some of the wandering priests and friars, who went from place to place, secretly arranged the date of the revolt.

The Kentish Rebels. The risings in Kent and Essex were the most serious. They began at almost exactly the same time. In Kent there was a riot at Dartford, and within a day or two a mob of some thousands of people had taken Rochester Castle and gone on to Maidstone. They chose as their leader Wat Tyler. (His surname was Tyler because he was a tiler by trade; this is another "occupational" surname.) It is said that Tyler had had a quarrel with a collector of the poll-tax, who claimed payment for Wat's daughter, saying she must be over fifteen, which her father denied. High words followed, and Tyler struck the collector on the head with his hammer, so that he died.

The rising now spread all over Kent. A few unpopular lords were murdered, and many manor houses were burnt. At Canterbury the palace of the Archbishop was plundered. Tyler was joined by John Ball, and they decided to lead their men to London. They reached Blackheath, and a party of the rebels went on to Lambeth to plunder the Archbishop's palace there. Others marched to Southwark, on the south bank of the Thames, opposite to London. They found London Bridge guarded, and the drawbridge at the end raised. But some of the Londoners lowered the drawbridge and the Kentish rebels entered the city. Many of the London workmen and apprentices joined them. Prisons were broken open, and no doubt the prisoners willingly

joined those who had set them free. Houses were plundered and burnt, and some people were murdered, and even the Savoy Palace, which belonged to John of Gaunt, was burnt.

The Essex Rebels. The Essex rebellion began at Brentwood with a quarrel between a tax-collector and some people who refused to pay the poll-tax. The collector was stoned and fled. The rising soon spread all over the county. The Essex men marched towards London and reached Mile End, a grass-covered open space not far from London. Some of them went on and entered the city, joining Tyler and his men.

The King at Mile End. The King, Richard II, was a boy of fourteen. He was in the Tower with the Mayor of London and many of the leading men of the kingdom. They did very little to put down the disorder. At length Richard decided to meet the Essex rebels at Mile End. In his ride from the Tower to Mile End his life was in danger, for a mob surrounded him, and anybody might have struck at him or shot an arrow at him. He reached Mile End unhurt, and asked the rebels what they wanted. Their wants were simple. They wanted their freedom; they wanted to pay a rent of fourpence an acre for their land instead of working for their lord; and they asked for pardon for their rising. The King granted them everything they asked for. They were given letters in which the King's promises were stated, and most of them went home joyfully, thinking they had gained all they wanted.

Murder of the Archbishop of Canterbury. While the King was still at Mile End, Wat Tyler, who had been there also, returned to London with a number of men. They forced their way into the Tower and captured Simon of Sudbury, Archbishop of Canterbury, whom they beheaded. The Archbishop had done nothing to deserve death, but he was hated by the peasants because he was believed to have ordered the poll-tax. There were many knights and other armed men in the Tower, and it seems strange that they did not try to defend it against the mob.

Perhaps they feared that Tyler would seize the King, who was at Mile End, if he failed to take the Archbishop.

The King at Smithfield. In London more murders and burnings followed. On the day after the Mile End meeting the King rode out with two hundred persons to meet the Kentish rebels at Smithfield. As on the previous day he asked what they wanted, and Tyler made some absurd demands, which were refused. He drew a dagger, intending to attack one of the King's followers. Failing in this, he tried to stab William Walworth, the Mayor of London, but as Walworth was wearing a coat of mail under his cloak he was not hurt. He drew a sword and wounded Tyler, and a young squire, John Standwich, slew him.

Some of the Kentish men raised their bows, and it seemed that the King and his party must be destroyed. But Richard rode forward boldly, and shouted, "I will be your leader; follow me to the fields." They followed him to some fields near Smithfield, where for more than an hour he talked with them. Meanwhile, Walworth hastily gathered some thousands of armed men in the city, and he returned with them. The King now ordered the mob to depart, and most of the men did so, so that Walworth's men had not to fight after all. A few of the rebels remained in London, but all were cleared out within a few days. Walworth and Standwich were knighted by the King.

Risings in Other Places. There were riots and murders in other places. At St. Albans there was a quarrel between the townsmen and the monks. At Bury St. Edmunds the prior of the monastery was murdered. A serious rising in Norfolk was put down by the Bishop of Norwich. There was trouble at Cambridge between the town and the university. But the risings in Essex and Kent, and the rioting in London, were the most serious, and when order was restored in these counties and in London there was little trouble elsewhere.

Failure of the Revolt. The peasants went home thinking they had gained all they had asked for. But the King's promises

were not kept. He went with an army into Essex, and when some of the peasants reminded him of his promises he said to them, "Villeins ye are, and villeins ye shall remain." There was some fighting between the King's men and a band of Essex rebels, but with the defeat of the latter the rebellion was at an end. The letters that had been given to the Essex men at Mile End were cancelled, and the villeins were no more free than they had been before. Some of their leaders, including John Ball, were hanged.

Why the Revolt failed. The rising never had any hope of success. The peasants gained the upper hand for a time, but this was only because they took their lords by surprise. They were a mob, and not an army. Some of them were armed with bows, but there was little order and discipline among them, and they had no plan and no good leaders. If the rebels had not gone home when they did, the nobles and knights would have gathered together; a few hundreds of armed and mounted men would have made short work of the unlucky peasants.

QUESTIONS AND EXERCISES

1. Why did (a) the villeins, and (b) the wage-labourers, join in the great revolt of 1381?
2. Tell the story of Wat Tyler.
3. Write three or four lines about each of the following: John Ball, Simon of Sudbury, William Walworth.
4. What part did Richard II take in putting down the Peasant Revolt?
5. Why was the Peasant Revolt bound to fail?

CHAPTER 29

FREEDOM

Serfdom in England. In the time of the Norman kings three-quarters of the people of England were unfree. A few were slaves, but most of the unfree were serfs. Slavery soon died out; within a century of the Norman conquest the slaves had become serfs.

The lords of these serfs had over them certain rights which have been described in an earlier chapter. The serfs had to do week-work throughout the year and boon-work at busy times, and in many other ways they were under the rule of the lord of the manor. They were not allowed to leave their village without the consent of the lord, and were said to be "bound to the soil."

A serf had little chance of obtaining his freedom; yet this did happen occasionally. A lord might reward a faithful villein who had served him in some special way by giving him his freedom. He very rarely did—but it might happen. A villein might save his money and buy his freedom from his lord—but this, too, happened very rarely. If a villein became a priest he was free; he was supposed not to be ordained without asking his lord's permission; yet occasionally a villein was ordained and gained his freedom in this way. And again, a serf might gain his freedom by taking it; if he fled from the manor and was not retaken for a year and a day he became free.

For two centuries and more after the Norman Conquest, English serfs did not trouble much about gaining their freedom. It has been pointed out already that they were not too badly off. If they had what, for that time, was a comfortable living they might not wish very much to change. But, as time went on, the desire for freedom grew.

Freedom by "Commuting." It was mentioned in the last chapter that lords of manors sometimes agreed that their serfs should pay them money instead of working for them. The serf would pay what the work was worth. If a villein had been working for his

lord on three days each week, and had also given a number of boon days, this might amount to about 180 days in the year. When the wage of a labourer was one penny per day, this work would be worth 180 pence, or fifteen shillings. In this case the lord and the villein would agree that the villein should pay the lord fifteen shillings a year instead of working on the lord's land. The villein had "commuted" (exchanged) his services for a money payment.

He still had his strips of land—very likely thirty acres. After a time this money payment would seem to be a rent for the land—thirty acres of land for fifteen shillings a year. It would be said that the rent of land was sixpence an acre. (The Essex rebels in 1381 wanted the rent of their land to be fixed at fourpence an acre.)

Such agreements were not very common at first, but they became more so as time went on. Both lord and villein were better off under the new plan. The lord now employed wage-labourers to till his land; they were paid with the money received from the former villeins. The labourers were better workers than the serfs, and the lord did not need so many labourers as serfs, so that he saved part of the money he received. The villein, also, liked the plan, because he could spend all his time on his own land. He grew more corn and produced more butter and cheese and eggs, which he sold in the market of a near-by town. With the money he received he paid the lord of the manor the amount agreed upon. And, above all, he was no longer a serf. He had become a free man.

Year after year more and more serfs commuted their work for a money payment, and it seemed possible that all serfs would gain their freedom in this way. This might really have happened had there been no outbreak of the plague. As described in the last chapter, after the Black Death lords were unwilling to release their villeins from their work, because they could not get enough labourers to replace them. Villeins became more and more discontented, and they tried to gain their freedom by revolting.

Freedom by Escape. The Revolt of the Peasants in 1381 failed.

and the unfortunate villeins were forced to continue working for their lords. In after years they still asked their lords to let them commute their services. Lords of manors might not like to do this, but villeins found a way of forcing them to agree to commutation. It was simple; if commutation were refused, the villein might escape from the manor and make his way to a town or to a distant manor, where he would earn his living as a free labourer. In a year and a day he would be entirely free. The lord who would not let his serfs commute their services would soon find his manor deserted.

Freedom. And so freedom spread. By the middle of the fifteenth century—that is, by a century after the Black Death—most of the serfs in England had commuted their work for money payment and had become free men. The few remaining serfs gained their freedom within the next hundred years, and England became a land of free men.

Freedom in Other Countries. Englishmen gained their freedom long before it was won by the people of other countries of Europe. Most of the people of France were free before the French Revolution, though there were still serfs in eastern France when the Revolution began. The ending of serfdom was one of the first things done in the French Revolution. Serfdom was abolished in Prussia in 1809. It lasted in Austria till 1848, and it was not ended in Russia till 1861. In this matter of freedom, as in so many other things, England has led the world.

QUESTIONS AND EXERCISES

1. Why did the villeins in the twelfth and thirteenth centuries not trouble very much about gaining their freedom?
2. Explain the commutation agreement of a villein who had to work for his lord on *two* days each week.
3. What was gained by (a) the lord, and (b) the villein, if they agreed upon commutation?
4. Explain how lords of manors were at last forced to let their villeins commute their services.

CHAPTER 30

THE HUNDRED YEARS WAR

Causes of the Hundred Years War. The Hundred Years War between England and France began under Edward III and continued during the reigns of five English kings. For more than a century—from 1338 to 1453—the two nations were unfriendly. Fighting was not going on all the time; truces and treaties of peace were sometimes arranged, but war would soon break out again.

Edward III admired his grandfather, Edward I, for his success against the Welsh and the Scots, and he wanted to win fame by gaining great victories over the French. Apart from this, there were many reasons for a war between England and France at this time.

Edward's mother, Isabella, was a French princess, and he claimed that, through her, he was the rightful King of France. The claim was not really a good one, and very likely Edward did not believe in it himself, but it provided a reason for the war that everybody could understand. He did not even make this claim until the war had been going on for two or three years. Edward called himself King of France, and English kings kept this title for hundreds of years. It was not dropped by them till 1802.

To the north-east of France lay Flanders, whose count was a vassal of the French king. The Flemish weavers did not like their count, and they revolted against him. The King of France supported the Count of Flanders, but Edward III was ready to help the Flemings, since they bought a great amount of English wool every year.

Edward was Duke of Aquitaine and Gascony, in the south-west of France. He was the vassal of the French king for these provinces, and he wanted to become their sovereign lord and not

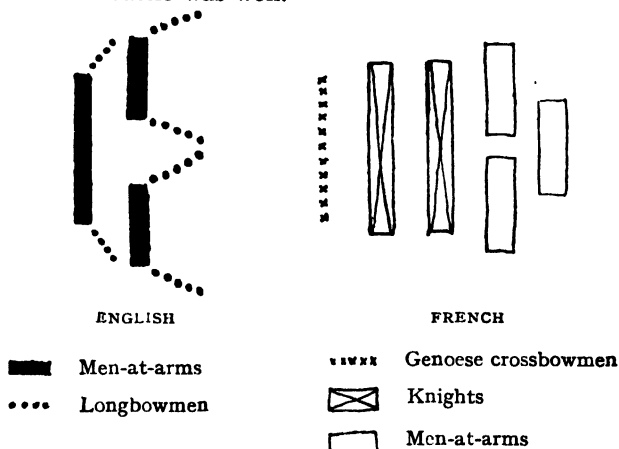
to hold them as a mere French noble. The French king, on the other hand, wanted to conquer them and bring them under his direct rule. Gascony was important to Edward because of the wine trade; the wines of Gascony were sent from Bordeaux to Southampton and London.

It will be seen, therefore, that this was not merely a war for a crown, but one in which trade—the wool trade and the wine trade—was concerned.

Sluys. It is not possible to describe the war fully in this book because it was so long, and only a few of the outstanding events will be mentioned. But first of all it must be noticed that the whole of the war took place in France. Towns and villages were burnt and the countryside was plundered—in France but not in England. This was because the English gained a great victory, the Battle of Sluys, at sea in the year 1340. A French fleet was destroyed, and henceforth the English controlled the Channel and could land troops in France whenever they wished, while the French could not send an army to England. The command of the sea was as important in medieval warfare as it is to-day.

Crécy. A truce followed, and it was not until 1346 that Edward invaded France. He led an army of 20,000 men into Normandy, but had to fall back to the north-east because a much larger French army was approaching. In the Battle of Crécy, which followed, Edward used his longbowmen in much the same way as they had been used by his grandfather at Falkirk; they were posted on the wings of his army. On the French side Genoese crossbowmen were employed, but they were slow in winding up their bows, and their arrows fell short. The French knights charged through them, scattering them and trampling them down, but the shafts of the English archers threw the horsemen into confusion. They charged again and again—fifteen or sixteen times—but only in one part of the front did they come close to the English lines. Here the Prince of Wales, a boy of sixteen, was in command, and for a time the fighting was severe. The King watched the battle from a windmill, and when a messenger

came to ask for help for the Prince he would not send it. "Let the boy win his spurs," he said. The Prince drove the French back, and the battle was won.



PLAN OF BATTLE OF CRÉCY

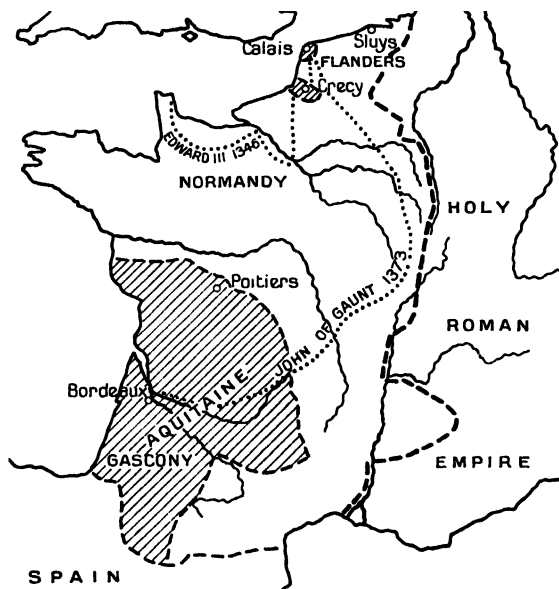
Calais. Edward marched on to Calais, which he besieged. The town held out for eleven months before being starved into surrender. Edward ordered six of the leading citizens to appear before him wearing only their shirts and with ropes round their necks, and he threatened to hang them because the town had held out against him for so long a time. The Queen, who was with the King in his camp, pleaded with him not to do this, and he released the men. Calais was taken in 1347 and remained an English town for more than two hundred years. It provided a gateway into France; troops could be landed there at any time. It was also important as a market town for English wool. Edward ordered that all wool exported from England should be sent to Calais, so that merchants and others who wished to buy it had to go there to make their purchases. Calais was not far from Flanders, and the Flemings could obtain from it the wool they needed for their looms.



THE SIX BURGESSES OF CALAIS

Poitiers. The Black Death in England and France stopped the fighting for some years. People died of the plague much more quickly than by war. It was not until 1355 that the war broke out again. In that year the Prince of Wales (known as the Black Prince) led a raid from Bordeaux into central France, and returned with much plunder. In 1356 he made another raid, but this time a large French army prevented his return to Bordeaux. He offered to give up his plunder if he and his men were allowed to pass, but the French said they must give themselves up as prisoners of war. The Prince decided to fight, and the Battle of Poitiers took place, ten years after the Battle of Crécy. Though the French were in much greater numbers than the English they had to charge up a narrow lane. The Prince posted his archers behind hedges, and they did such good work that the lane was filled with French dead. A small English force attacked the French in the rear, causing a panic, and the battle was a complete English victory. Many prisoners were taken, and among them was the French king; John II. The Black Prince treated his captive with great respect, and even waited at table like a page or squire while he dined. But John was taken to England and held to ransom.

In 1360, by the Treaty of Bretigni, it was agreed that Edward III should hold Aquitaine and Calais in full sovereignty (so that he would not be the vassal of the King of France), and that he should give up his claim to the French throne. John was to be ransomed, and was to return to France to raise his ransom. He



HUNDRED YEARS WAR—I4TH CENTURY

The shaded parts represent English possessions in 1360.

did so, but was unable to gather the money. Thereupon he returned to London, where he died in 1363. The Black Prince, who was already Prince of Wales, was made Prince of Aquitaine also, by his father.

Bertrand du Guesclin. The war started again in 1369, and Edward revived his claim to the French crown. The English were not so successful this time. The French found a new

leader in Bertrand du Guesclin, who avoided battles which the English longbowmen could win, and ordered the French to shut themselves up in castles and walled towns. Though the English plundered far and wide they gained no victories, and often the country was so bare as to yield them very little plunder. In 1373 John of Gaunt led an army from Calais to Bordeaux, intending to keep his men fed by plundering as he went along; only half his men reached Bordeaux, and they were almost starving. The Black Prince was ill, and took little part in the war in these years. The French overran Aquitaine and Gascony, and when a truce was made in 1375 only Calais, Bordeaux, and Bayonne remained in English possession. These, however, were important, as they might be gateways into France when the war began again.

Richard II and Henry IV. In the reign of Richard II there was further fighting, but no great victories were won by either side. In 1396 Richard married the daughter of the King of France, a child of seven named Isabella, and a truce for twenty-five years was arranged. Peace was not kept for so long, for some fighting occurred in the reign of Henry IV. The real renewal of the war came under Henry V.

Henry V. Henry V, like Edward III, wanted to become famous by winning great victories over the French, and he even thought of leading a new crusade against the Turks after he had conquered France. He renewed the claim to the French throne. He landed in France in 1415, and he besieged and captured Harfleur, at the mouth of the Seine. As his forces were small and he had lost many men in the siege, he decided to march to Calais. But his way was barred at Agincourt by a great French army. Once again English archers proved more than a match for French knights, and Henry won a great victory. He reached Calais and returned to England. When he rode in full armour through the streets of London he wore a crown over his helmet. The Londoners saw that it was dented, and from this they knew that the King had been in the thick of the battle.

In 1417 Henry returned to France and conquered the province of Normandy. At this time the Duke of Burgundy, one of the most powerful of French nobles, was very unfriendly towards the King of France and his son, the Dauphin. But Burgundy did not want the crown of France to pass to an English king, and it was arranged that the Duke and the Dauphin should meet and try to patch up their quarrel, in order to join forces and drive the English out of France. They met in 1419, on a bridge at Montereau, where the Duke of Burgundy was murdered by some of the Dauphin's followers.

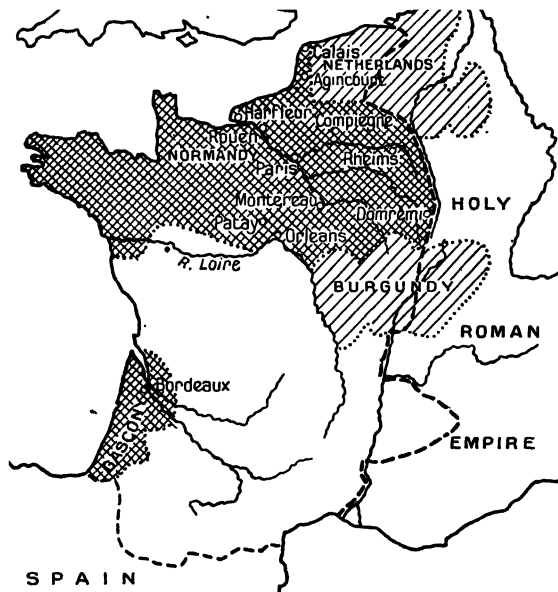
This was a very wicked and a very foolish act. It was foolish, because there was at once another Duke of Burgundy, the son of the murdered Duke, who vowed vengeance on the Dauphin. One of his first acts was to ally with the English.

In 1420, by the Treaty of Troyes, it was arranged that the King of France, Charles VI, should remain king till his death and that Henry V should succeed him. Henry was to marry Charles's daughter, Catherine. For his share in the murder of the Duke of Burgundy the Dauphin lost his right of succeeding to the throne of France.

Bedford's Rule. Both Henry V and Charles VI died in 1422, and Henry's infant son, Henry VI, became King of England and King of France before he was a year old. His uncle, John, Duke of Bedford, ruled on his behalf for many years. The English held only the northern part of France (and also a small piece of Gascony), and the Dauphin was proclaimed king as Charles VII in the part of France south of the Loire, though he was still generally known as the Dauphin. The war was bound to continue.

Bedford remained friendly with the Duke of Burgundy, for he realised that if Burgundy should change sides and support the Dauphin the English might be driven out of France. For some years the Dauphin gained nothing, and in 1428 Bedford made up his mind to begin the conquest of France south of the Loire. Orleans was besieged by an English army; the Dauphin could do nothing for it, and it was on the point of surrender when help arrived from another source.

Joan of Arc. A young peasant girl, known to the English as Joan of Arc, who was born and brought up in the village of Domrénii, in the east of France, came forward at this time. She was deeply religious, and she stated that while in the fields and woods near her home she had heard voices—the voices of saints



HUNDRED YEARS WAR—15TH CENTURY

The deeply shaded parts represent English possessions in 1429.
The lightly shaded parts represent Burgundian lands.

and angels, especially of St. Catherine and St. Michael—telling her to go to the Dauphin and take charge of his forces. She was to drive the English from Orleans and to fight them until the Dauphin had been crowned King of France at Rheims.

She reached the Dauphin's court at Chinon. It was most unlikely that he would give the command of his soldiers to a peasant girl, and at first she was not even allowed to see him.

Before she was admitted he changed clothes with one of his friends, perhaps as a joke, but possibly to find out if she would know who was the true King of France. She had never seen the Dauphin, but she passed by the man who was wearing his robes and went straight to him, though there was nothing to show who he was. This made him think that Joan was really guided by God.

She stated what she wanted to do—to relieve Orleans and to fight the English until the Dauphin was crowned King of France at Rheims—and he put her in command of a body of troops. Henceforth she wore white armour; she rode a white horse; and she displayed a white banner. She led her men to the relief of Orleans and entered the city. After further fighting the English were forced to fall back.

The French were now willing to follow Joan anywhere, and she defeated an English army at the Battle of Patay. She asked the Dauphin to go to Rheims; he did so, and was crowned there in the cathedral.

Joan now thought that her work was done, and she wished to return home. She had relieved Orleans, she had fought the English, and she had seen the Dauphin crowned at Rheims. This was as much as her voices had commanded. The Dauphin—now generally known as Charles VII—wanted her to keep on with her work. But her chain of successes was broken. The French had as much confidence in her as ever, but perhaps she



JOAN OF ARC AT ORLEANS

had lost confidence in herself. She advised an attack on Paris, which the English still held; it failed. Compiègne was being besieged by the Duke of Burgundy; Joan tried to relieve it, and was captured by the Burgundians. This was the end of her military career.

The Duke of Burgundy knew that the French people looked upon Joan as a saint. If he were to punish her in any way he would become very unpopular. Yet he wanted her to be punished, so he gave her over to his allies, the English, by whom she was imprisoned. She was charged with being a witch. It was said that her victories were due to the devil. She was told that, if she had really heard voices, they were from the devil. When she was threatened with death her courage failed her for a time, and she admitted that she must have been mistaken about her voices. But though her life was to be spared she was to be kept in prison for the rest of her life, and when she was told this her courage returned. She declared once again that her voices were from God, and she was sentenced to death as a witch. When she was chained to the stake she asked for a cross, and an English soldier tied two sticks together as a cross, and gave it to her. She was burned to death in the market-place at Rouen on 30th May, 1431. After she was dead and the flames had died away it was found that her heart was unburnt.

Joan died more than five hundred years ago, yet even now her terrible fate moves us deeply. It was the worst thing done by the English in the whole of the Hundred Years War. Though the Duke of Bedford and other English nobles were brave and honourable men they brought disgrace upon themselves by their cruel treatment of a young French girl who had fought against them. The King of France, also, brought dishonour upon his name by doing nothing to help the girl who had done so much for him.

Yet the charge against Joan did not seem absurd to the people of that time. To-day, men do not believe in witchcraft; then, everybody believed in it. Joan said that the voices she had heard were the voices of saints and angels. The French, whom

she had led to victory, said that her voices were from God; the English, whom she had defeated, said they were from Satan. Yet some even of the English were doubtful, and an English soldier who saw her die said, "We are undone; we have burned a saint."

Last Years of the War. The English in France were indeed undone. The war went on for more than twenty years after Joan's death, but nothing went right. Year after year the French gained ground. The alliance between the Duke of Burgundy and the English ended in 1435, and after that the struggle was hopeless. In 1444 there was a truce for five years, and in 1445 Henry VI, now a man, married a French princess, Margaret of Anjou. (It is remarkable that three of the five English kings in the time of the Hundred Years War married French princesses.) The truce was broken in 1449, and the French made further gains. In 1453 Bordeaux, the last English possession in the south-west of France, was taken by the French, and the Hundred Years War came to an end. As the final result of warfare which had lasted over one hundred and fifteen years, the English held one town in France—Calais.

Reasons for the English Failure. In the early part of the war the English were better armed than the French, and they had better methods of fighting. Their early victories were due to the use of longbowmen and men-at-arms to throw cavalry charges in confusion. Archers were less useful in the latter part of the war. The French used cannon, and the archers were shot down.

The English were successful in the time of Henry V and Bedford because the French were not united; the Duke of Burgundy was against the King of France, and he supported the English. The loss of the Burgundian alliance in 1435 made it impossible for the English to win.

The career of Joan of Arc marks the turning-point of the war. She inspired the French with the hope of victory, and for the rest of the war the English were carrying on a losing fight. It is remarkable that they held on for so long.

QUESTIONS AND EXERCISES

1. What were the real causes of the Hundred Years War?
2. Why was the Hundred Years War fought in France?
3. Why did the English win at (*a*) Crécy, and (*b*) Poitiers?
4. Why did the French recover nearly all their losses before the death of Edward III?
5. What were the chief events of the war in the reign of Henry V?
6. Tell the story of Joan of Arc.
7. Why were the English unsuccessful in the last twenty years of the Hundred Years War?

CHAPTER 31

LANCASTRIAN AND YORKIST KINGS

House of Lancaster:

Henry IV	1399-1413
Henry V	1413-22
Henry VI	1422-61

House of York:

Edward IV	1461-83
Edward V	1483
Richard III	1483-85

Henry IV. When Richard II was deposed he was succeeded by Henry IV, the first king of the House of Lancaster. But Henry was not the nearest direct heir to the throne. His father, John of Gaunt, Duke of Lancaster, was the *fourth* son of Edward III, while the Earl of March was descended from Lionel, Duke of Clarence, the *third* son of Edward III. Henry became king because he was elected by Parliament, but some people thought that the Earl of March, a young boy, ought to have been chosen. The new king made sure of his position by keeping the earl a prisoner at Windsor.

Henry IV had no easy time as king. Shakespeare makes him say, "Uneasy lies the head that wears a crown," and other writers speak of "the unquiet times of Henry IV." Since he had been made king by Parliament he had to do very much as Parliament wished throughout his reign, lest Parliament should change its mind. It had deposed Richard and chosen Henry; it might even depose Henry and choose somebody else.

There was a good deal of plotting and rebellion in the first half of the reign. A Welshman named Owen Glendower revolted in Wales, and the rising lasted for some years before it was put down. Trouble came also from the Percys, a noble family in

the north of England. The head of the family was the Earl of Northumberland, and his eldest son was Henry Percy, known as Hotspur, who had been captured by the Scots at Otterburn and released upon payment of ransom.

At first the Percys supported Henry, and when the Scots invaded England in 1402 they were defeated by Hotspur at the Battle of Homildon Hill. Many Scottish nobles were captured, including the Earl of Douglas, no doubt to Hotspur's great delight. Douglas and others were held to ransom by the Percys, and they were very angry when the King ordered them to give up their prisoners to him, so that he would receive their ransoms. The Percys now turned against the King. Hotspur released Douglas, who joined forces with him. Hotspur also allied with Glendower and marched towards Wales to link up with him. It seemed possible that these powerful nobles would overthrow Henry and remove him from the throne. But at the Battle of Shrewsbury, in 1403, Hotspur was defeated by the King, and was slain.

There were two other rebellions in the north. Both were put down by the King. After the rising of 1405 the Archbishop of York, Scrope, was beheaded for taking part in it. This act did Henry a great deal of harm, for men regarded an archbishop as sacred, and Scrope was popular in the north of England. He, like Becket, was looked upon as a martyr and a saint. The final rebellion in the north was led by the Earl of Northumberland himself, in 1408; he was slain at the Battle of Bramham Moor.

There were no more rebellions in the reign of Henry IV. In his last few years he suffered from leprosy, a terrible disease. Many people thought this was God's punishment of the King for putting Archbishop Scrope to death. In these last years Henry took little part in the ruling of the country, leaving it to his son Henry, Prince of Wales. The tales that used to be told about the Prince—of his mixing with worthless companions and passing his time in drinking and gambling and robbing—are untrue.

Henry V. Henry V became king when his father died in 1413. His reign was almost entirely filled with the war with France, in

the course of which he conquered all northern France and married a daughter of the French king. He was to have been the next King of France, but he died in 1422, before this could happen. Charles VI, King of France, died two months later, and the infant Henry VI succeeded to the thrones of both countries.

Henry VI. The story of the Duke of Bedford's rule in France on behalf of the child-king has already been told. The latter part of the Hundred Years War, and the loss of all English possessions in France except Calais, filled the greater part of the reign of Henry VI. He was a simple, pious man, who sometimes suffered from attacks of madness. He was quite unfit to be king, and would have been much happier as a monk. He founded Eton College, a school for boys, near Windsor Castle, and King's College at Cambridge, to which the boys of Eton went to complete their education.

• **Yorkists and Lancastrians.** Fighting between Yorkists and Lancastrians began towards the end of Henry's reign. The head of the House (or family) of Lancaster was, of course, the King. The head of the House of York was Richard, Duke of York, a brave soldier who had fought well in France in the last years of the Hundred Years War. Through his father York was descended from Edmund, Duke of York, *fifth* son of Edward III, but through his mother he was descended from Lionel, Duke of Clarence, *third* son of Edward III. He thus had a better direct claim to the throne than the King, who was descended from John of Gaunt, Duke of Lancaster, *fourth* son of Edward III. But Henry had no child, and York was content to be heir to the throne, so that he might become king when Henry died.

The Duke of York had married Cicely Neville, a beautiful lady who was known as the White Rose of Raby. In her honour the Duke took a white rose as his badge. The red rose was not, as is often thought, the badge of Lancaster; it was adopted afterwards by the Tudors. The fighting at this time is commonly called the Wars of the Roses, although this is not strictly correct, as only one side had a rose as its badge.

Causes of the Wars of the Roses. The real cause of the Wars of the Roses seems to have been the weakness of the King and the power of great nobles. If Henry had been strong enough to keep the great lords in order there would have been no war. These great lords kept their own private armies of men who lived on their lands, wore their badge, and were known as their retainers. These armies were further swelled by the large numbers of men who had fought in the French war and who cared only for fighting. They did not really care for one side or the other, and after a battle many of these men on the defeated side would go over to the victors for the sake of pay and plunder in future battles. The earliest battles in the Wars of the Roses were due to the quarrels of great lords. It was only after some years that battles were fought for the crown.

When the King went mad in 1453 Parliament appointed the Duke of York to rule the country, with the title of Protector. The Queen, Margaret of Anjou, hated York, and wanted the Duke of Somerset to rule, but York sent his rival to the Tower. At this time a Prince of Wales was born, so that York was no longer heir to the throne.

The Fighting in Henry VI's Reign. When the King recovered York ceased to be Protector. Somerset was released from the Tower, and York feared that in his turn he might be sent there. He raised an army; so did Somerset. They met in battle at St. Albans, in 1455. York won the battle, and Somerset was slain. The King went mad a second time, and York was again Protector until he recovered.

In 1459 there was further fighting at Bloreheath. At one time York's life was in danger, and he went to Ireland to escape from the Queen. Richard Neville, Earl of Warwick, defeated Margaret at Northampton and captured the King. York returned from Ireland, and now claimed the throne. But even York and his friends wished no harm to the King (it was the Queen who was their enemy), and the Duke agreed that Henry should be king for the rest of his life and that he should succeed him. The young Prince of Wales was thus passed over.

Margaret was not likely to agree to her son being left out in this way. She raised an army and marched north, to meet York at the Battle of Wakefield, in December, 1460. The Duke was defeated and slain. His young son, the Earl of Rutland, was murdered after the battle, and so was Richard Neville, Earl of Salisbury, the father of the Earl of Warwick. The angry Queen ordered the heads of Salisbury and York to be put over the gate of the city of York. Of the Duke of York she said, "He wanted to be king and wear a crown; he shall wear a crown." On the Duke's head was placed a crown of gold paper.

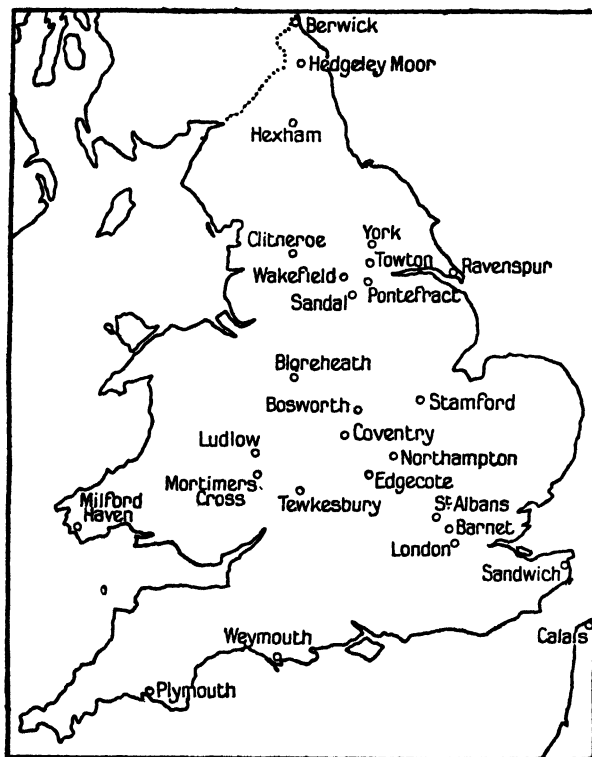
Though York and Salisbury were dead, their sons were alive and free to carry on the struggle. York's eldest son, Edward, now became Duke of York at the age of nineteen. He was at the head of an army in the west of England, and after defeating a Lancastrian army at the Battle of Mortimer's Cross he marched towards London. Margaret also marched towards London. She was met at St. Albans by the Earl of Warwick, but she defeated him and pressed on.

Edward of York reached the capital first. Most of the Londoners favoured the Yorkists, and they were very angry at Margaret's cruelty after the Battle of Wakefield. Edward now claimed the throne. Henry VI was deposed, and only nine weeks after his father's death Edward, Duke of York, became king as Edward IV.

Edward IV. Margaret was still free and at the head of an army. Failing to reach London before Edward, she had retreated to the north. The new King, with the Earl of Warwick, left London to meet her in Yorkshire. At the Battle of Towton, fought in a heavy snowstorm on Palm Sunday, 1461, he defeated her and destroyed her army; it is said that 30,000 Lancastrians were slain in the battle or drowned in a river towards which they were driven. Margaret and Henry, with their son, escaped, and fled into Scotland.

Edward IV was not a good king. He was idle and cruel, and for a time he left much of the work of government to the Earl of Warwick. But the King was no weakling like Henry VI;

he was strong enough to keep order throughout the country. Fighting occurred in two short periods during the reign; at other times the land enjoyed peace.



WARS OF THE ROSES

The first of these periods was in 1464. Henry VI and Margaret crossed the border from Scotland into England, but they were defeated at the Battles of Hedgeley Moor and Hexham. Henry was captured, brought to London, and placed in the Tower. Margaret fled with her son to France.

Warwick the King-maker. The other period of fighting was in 1470-1. Warwick was the most powerful noble in England, and he wanted the King to follow his advice in every way. He wanted him to marry a French princess, but Edward married an English lady, Elizabeth Woodville, instead, and he gave titles and lands to his wife's friends and relatives. Warwick was angry; he turned against the King and became friendly with the King's brother George, Duke of Clarence. Before long he was plotting to turn Edward off the throne and make Clarence king. Edward heard of this, and Warwick and Clarence fled to France.

In France Warwick met his old enemy, Margaret of Anjou. They agreed to act together against Edward IV, to depose him, and restore Henry VI to the throne. (This must have been a great disappointment to the Duke of Clarence.)

In 1470 Warwick returned to England with a large force. He reached London, and took Henry (now entirely mad) out of the Tower and restored him to the throne. Of course the poor King did not know what was being done with him; Warwick was the real ruler at the time. Edward was in the north of England when Warwick landed, and as he had only small forces with him he fled to the Continent.

He was able to raise an army in Flanders, and in 1471 he returned to England. Men joined him in large numbers. His brother Clarence rejoined him; as Warwick had made Henry King, and not Clarence, the Duke was no longer friendly with him. Edward reached London, and Henry was put back in the Tower, where he died soon after. The King marched out to meet his former friend Warwick at the Battle of Barnet, where the "King-maker," the "Last of the Barons," was slain, on Easter Day, 1471. During his lifetime Warwick had helped to make Edward king; he had plotted to make Clarence king; he had restored Henry VI as king. It was fitting that he should be known as the King-maker.

On the day the Battle of Barnet was fought Margaret landed in the west of England. Edward marched against her and defeated her at the Battle of Tewkesbury. She was captured with her son. The boy was murdered after the battle, and Margaret was

held prisoner. Four years later she was released and returned to France.

The struggle between the rival families was now at an end, or so it seemed. There was no further fighting during the rest of Edward's reign. Clarence again plotted against the King, and was put to death—drowned, it was said, in a cask of wine. Edward's other brother, Richard, Duke of Gloucester, was faithful to him, and helped in the government in the latter part of the reign.

Edward V. When Edward IV died in 1483 he was succeeded by his young son, Edward V, and Richard of Gloucester was appointed Protector for his nephew. He had been faithful to Edward IV, but he was not faithful to Edward V. Within two months the boy-king was deposed, and his uncle became king as Richard III. Edward V and his brother, Richard, Duke of York, were placed in the Tower, where it is thought they were murdered by their uncle's orders.

Richard III. Richard III was an able king, and if he had had a longer reign he might have ruled well and been a great king. But men would not trust a man who was believed to be a murderer, and very few were willing to fight for him.

Henry Tudor, Earl of Richmond, was a descendant of John of Gaunt. He was living in France, and he decided to try to gain the English crown. He landed at Milford Haven in 1485 and marched into England with an army which grew larger every day as more and more men joined him. Richard met him at the Battle of Bosworth. Part of Richard's army went over to Richmond's side, and Richard was defeated and slain. The crown was found on the field of battle and was placed on the head of the Earl of Richmond, who was proclaimed king as Henry VII.

Results of the Wars of the Roses. Since the Norman Conquest there have been three civil wars in England—the first, in the reign of Stephen; the second, the Wars of the Roses; the third, in the reign of Charles I. During the first of these conflicts the

people suffered cruelly; in the Wars of the Roses they suffered very little. There was very little plundering of the countryside, while the townsmen and their goods were safe behind their



RICHMOND AT BOSWORTH

walls. The land was kept under cultivation, and trade was carried on much as usual, in spite of occasional battles.

Those who suffered in the Wars of the Roses were the nobles and the knights. Archers and men-at-arms who were taken

prisoner might be given a chance to change sides; men of high rank who were captured were rarely held to ransom, but were beheaded by the victors. Many others were killed in the actual fighting, and by the end of the wars the number of nobles was much reduced. In the Tudor Period there were fewer great lords, and they were much less important. That is one reason why the Tudor kings were so powerful.

QUESTIONS AND EXERCISES

1. What were the difficulties which Henry IV had to face?
2. What were the real causes of the Wars of the Roses?
3. Describe the part played by Margaret of Anjou in the Wars of the Roses.
4. Why was Warwick called "the King-maker"?
5. What were the results of the Wars of the Roses?

TIME CHART

WARS OF THE ROSES

Battle of St. Albans | 1455 |

Bloreheath —		
Northampton; Wakefield —	1460	— Death of York
Mortimer's Cross; St. Albans —		— Henry VI deposed; Edward IV King

Hedgeley Moor; Hexham —
1465

	1470	— Henry VI restored; Edward IV fled
Barnet; Tewkesbury —		— Henry VI deposed; Edward IV restored

1475

1480

		— Edward IV died; Edward V; Richard III
Bosworth —	1485	— Richard III killed; Henry VII King

TIME CHART

ENGLISH KINGS, 1066-1485

	1060		
William I	1066	11th CENTURY	1066. Norman Conquest
William II	1087		1085. Domesday
	1100	1100	
Henry I			
Stephen	1135	12th CENTURY	1138. } Civil War
	1154		1153 }
Henry II			
Richard I	1189		1170. Murder of Becket
John	1199	1200	
	1216		1215. Magna Carta
Henry III		13th CENTURY	
	1272		1265. De Montfort's Parliament
Edward I			
	1307	1300	1282. Conquest of Wales
Edward II	1327		1314. Battle of Bannockburn
Edward III		14th CENTURY	
			1346. Battle of Crécy
			1356. Battle of Poitiers
Richard II	1377		
Henry IV	1399	1400	1381. Peasant Revolt
Henry V	1413		1415. Battle of Agincourt
	1422	15th CENTURY	
Henry VI			1431. Death of Joan of Arc
	1461		1455 }
Edward IV			Wars of the Roses
Edward V	1483		
Richard III	1485		1485 }
Henry VII		1500	

CHAPTER 32

GOTHIC ARCHITECTURE

“Gothic.” English buildings (and those of other countries of western Europe) in the later Middle Ages were in the style known as Gothic architecture. It was not invented by the Goths, a barbarian race which invaded the Roman Empire. Gothic architecture was so called by men of a later age, especially in Italy, who did not admire it and thought it rude and unpolished and fit only for barbarians. “Gothic” was thus at first a term of contempt, but it has remained in use among people who love the grace and beauty of Gothic buildings.

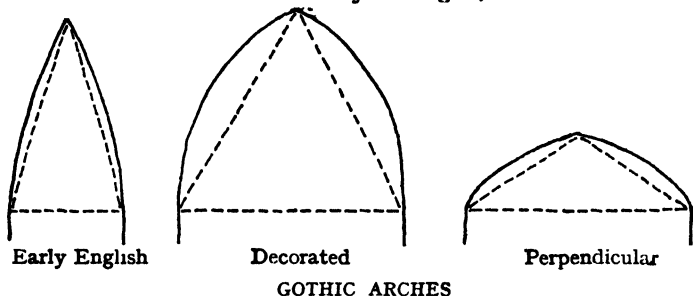
The Gothic Styles. The Gothic style in building lasted in England for more than three hundred years, and during that time it changed a good deal. In fact, we often speak of three Gothic styles, Early English (or First Pointed), Decorated (or Second Pointed), and Perpendicular (or Third Pointed). These were not really different styles; they merely show changes in the one style, as time went on. Dates can be given for these divisions:

Early English	1175-1300
Decorated	1300-75
Perpendicular	1375-1500

But these dates are not meant to be exact. The change from one division of Gothic to the next was gradual, extending over a number of years. Change occurred, too, earlier in some parts of the country than in others.

Pointed Arches. Gothic architecture is the style of the pointed arch. It is, of course, much more than that, but one of the things by which a Gothic building is known is that its doorways and windows have pointed arches. The Early English window is sharply pointed, and is known as a lancet window. If lines

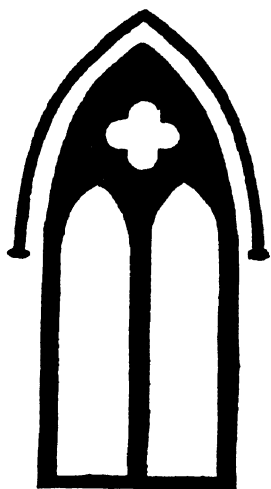
be drawn from the springing of the arch (as shown in the diagram) to the point of the window they form a very acute angle. Sometimes the window has only one light; more often there are



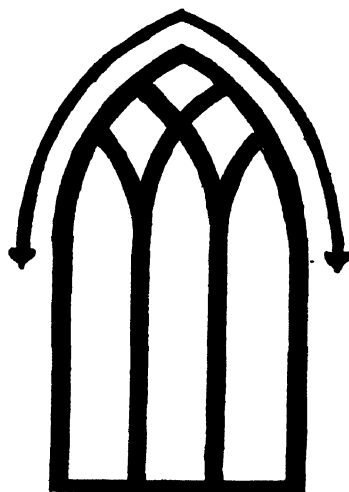
two, three, five, or seven lights. The point of the Decorated window is not quite so sharp; lines drawn from the springing of the arch to the point, and across the base of the arch, form an equilateral triangle. In the Perpendicular window the angle at the point of the arch is generally, though not always, obtuse.

Tracery. Tracery fills the upper part of these windows. If two or three lancets are placed under one arch there is a certain amount of space to spare. Small circles may be cut in the stone which fills this space, and the stone-work which is left is known as plate-tracery. Bar-tracery is much more common, and is found in all three divisions of Gothic, though chiefly in Decorated and Perpendicular. It consists of bars of stone arranged to form a pleasing pattern. In early Decorated the bars make a geometrical pattern; in later Decorated they form a flowing pattern. Bar-tracery is generally ornamented with points called cusps.

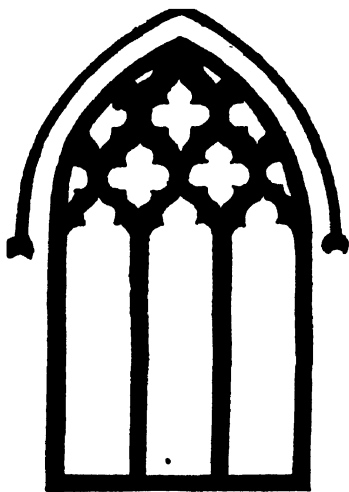
Builders in the Perpendicular style wished to give to their work the appearance of great height, and the tracery of their windows consists chiefly of upright bars. Yet towards the end of the period some builders forgot the reason for the upright stonework, and they placed horizontal cross-bars, called transoms, on their windows. This rather spoils the effect of height. Transoms are sometimes ornamented with "battlements."



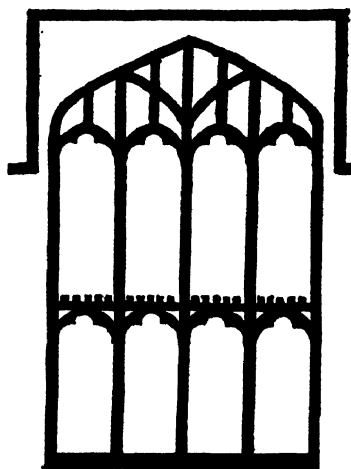
Early English Plate Tracery



Early English Bar Tracery



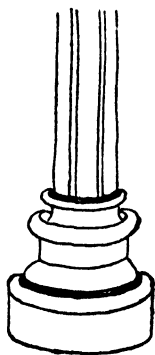
Decorated Tracery



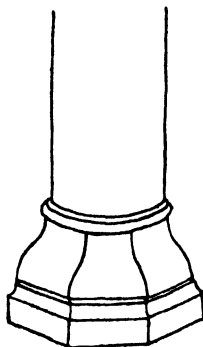
Perpendicular Tracery
Square Dripstone

GOTHIC TRACERY

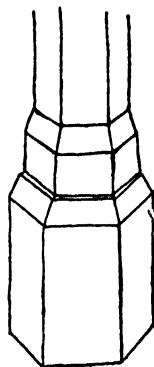
Dripstones. On the outer side of the wall a window is generally protected from rain or snow by a "dripstone." In Early English and Decorated the dripstone follows the arch and is of the same shape; it ends at the springing of the arch, and sometimes there are gargoyles at its ends. These may take the shape of devils or apes or dragons or ugly human faces. Water which trickles down the dripstone pours out from the mouth of the gargoyle. In Perpendicular buildings the dripstone sometimes follows the arch; more often it is what is called a "square dripstone" (really it is oblong).



Early English



Decorated



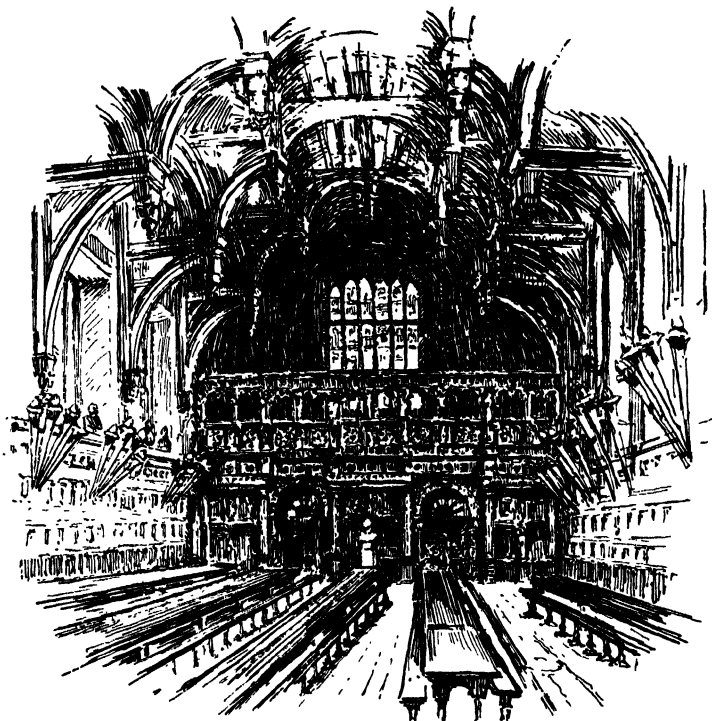
Perpendicular

GOTHIC BASE-MOULDINGS

Pillars. Pillars of stone were needed to support the roof. These are often as solid as the heavy Norman pillars, or almost so, but they do not look so heavy, as they are made to look like clusters of slender columns. These pillars have capitals which are ornamented with leaves cut in the stone.

Mouldings. At the foot of a pillar a moulding is cut, and there is also a moulding close to the capital. These mouldings are deepest in Early English, less so in Decorated, while in Per-

pendicular they are as a rule quite shallow. The mouldings round the base of an Early English pillar are so deep that they will hold water; this is not the case with later mouldings.



Jatharine Kimball

HAMMERBEAM ROOF

Roofs. Gothic buildings show many different types of roof, some of wood and others of stone. Perhaps the best type of wooden roof is the hammerbeam. The most beautiful type of stone roof is that of fan-tracery, which is like a number of large fans cut in stone. Roofs of fan-tracery may be seen in the

Chapel of King's College, Cambridge, in Henry VII's Chapel in Westminster Abbey, and in the cloisters of Gloucester Cathedral.



FAN-TRACERY ROOF

Buttresses. Gothic churches and cathedrals are very different from the heavy solid Norman buildings. They are light and airy, with no great thickness of wall, and they rise to considerable heights. To keep these slender walls from falling, and to help them support the roof, buttresses are used. These are in stages, wider at the foot than higher up. The greatest strength is needed in the lowest part, and in this way the best result is obtained without using more stone than is necessary. Flying buttresses are used in the upper part of a building to keep the roof or the spire in place.

In the Perpendicular style the windows are often very large, each window filling the whole of the wall-space between two buttresses. Some Perpendicular buildings consist of windows, buttresses, pillars, and roof, and very little else. Much less stone was needed for these than for buildings in the earlier styles.



EARLY ENGLISH INTERIOR

How to distinguish the Gothic Styles. Most of the cathedrals and the old country churches in England are built in the Gothic style. In trying to find out to what division of Gothic a building belongs, one should notice the shape of the arches (and the dripstones), the tracery, and the mouldings. A church which has lancet windows, with dripstones following the shape of the arch, plate-tracery or plain bar-tracery without cusps, and deeply cut mouldings, is certainly of Early English style. The equilateral arch, with beautiful geometrical or flowing tracery with cusps, and mouldings carefully cut but neither very

deep nor too shallow, are to be found in Decorated style.

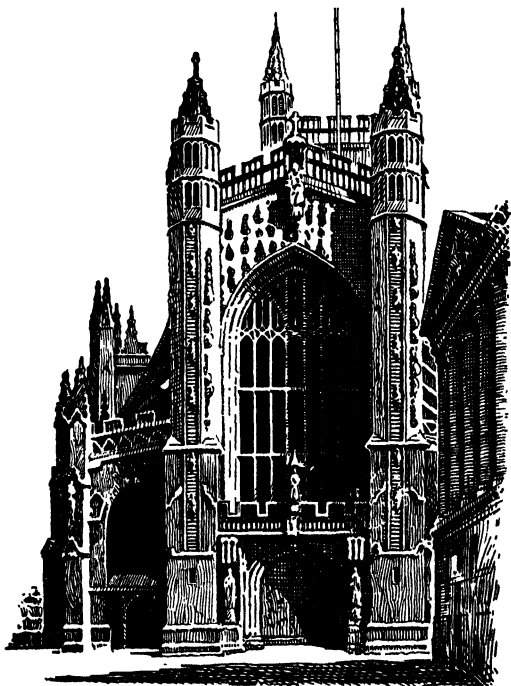


PERPENDICULAR DOOR
AND WINDOW

The Perpendicular style is easy to recognise, with its large windows, flattened arches, perpendicular lines of tracery, transoms, and shallow mouldings.

Modern Gothic. But two warnings must be given. Many modern churches are in Gothic style. A building which answers to the description given above may have been put up only a few years ago. A new church can generally be distinguished from an old one by the condition of its stone-work; if the church be several hundreds of years old the stone will be much worn, while in a new building it will be clean cut. And if the building is not of stone at all but of modern red brick it is evidently not old.

Mixed Styles. The other thing to remember is that an old church is rarely of one style throughout. The tower may be Norman, or even Saxon. Probably at one time the church also was Norman or Saxon. It may have fallen into decay, so that it had to be rebuilt. The nave (the central part) may be in Early English or Decorated; in course of time north and south aisles and other parts may have been added in later styles.



BATH ABBEY—WEST FRONT

QUESTIONS AND EXERCISES

1. What were the three Gothic styles of architecture?
2. Explain the difference, in the three Gothic styles, of (*a*) arches, and (*b*) mouldings.
3. How would you recognise a building in Early English style?
4. Mention *two* things about which you must be careful when you are considering the architecture of a building in Gothic style.

CHAPTER 33

EUROPE IN THE LATER MIDDLE AGES

Little National Feeling. A map of Europe in the later Middle Ages shows a number of separate states. But, in western and central Europe at least, the people of these different countries did not think very much about the nations to which they belonged. They were Christian, and they thought of Europe almost as one country under the headship of the Pope and the Holy Roman Emperor. The Pope was head of the Church; he claimed to be God's representative on earth and to have power over all other rulers, even over emperors and kings. The Holy Roman Emperor, also, was thought to be higher in rank than kings, and to be "Lord of the World."

People thought more of their rank in life than of their nationality. A knight of France was of the same rank as a knight of Scotland or one of Italy; the knight thought more of being a knight than of being a Frenchman or a Scot or an Italian. These knights would rather be in one another's company than in that of serfs of their own country. Merchants of different countries were very much alike in their way of life; they made agreements with one another and traded with one another. An English priest, a Spanish priest, and a German priest were of the same rank, and any one of them could serve in a church in any Christian country.

The Holy Roman Empire. It was stated in an earlier chapter that in 962 a German king, Otto, revived the Holy Roman Empire and was crowned Emperor at Rome by the Pope. Otto's Empire consisted of Germany and the greater part of Italy, but later Emperors lost their hold on Italy, so that the Empire in its later days was no more than Germany, though it was still regarded as the successor of the ancient Roman Empire. It was not quite the same in extent as modern Germany. The Netherlands (modern Holland and Belgium), Switzerland, and

Austria were in the Empire, but Prussia was not. It contained over three hundred states; a few of them were large and powerful, but most of them were small. The states were under their own rulers, who were the princes of the Empire, and the Emperor had very little real power over them. The position of Emperor did not always go from father to son. When an Emperor died, seven of the most important princes of the Empire, known as Electors, chose a new Emperor. They sometimes chose the son of the late Emperor, but this did not always happen.

Much of the history of the Holy Roman Empire in the later Middle Ages is concerned with a long struggle between the Popes and the Emperors. The cause of this struggle was quite simple. Both the Pope and the Emperor claimed to be the most important person in the world, the Pope because he was the head of the Church and the Emperor because he was the successor of the Caesars, who in their time ruled the whole civilised world. The struggle went on for a very long time, sometimes one side and sometimes the other gaining the advantage, and neither completely winning in the end.

The Hanseatic League. Some of the cities of north Germany formed a league to protect their trade. It was known as the Hanseatic League, and it included such important cities as Hamburg and Lübeck, Cologne and Danzig. In course of time nearly a hundred German cities and towns joined the League, and even some foreign cities did so. The League became so powerful that when the King of Denmark attacked one of its cities it made war upon Denmark and defeated it. It had depots in many foreign countries. In London the depot, or settlement, of the Hanseatic League was called the Steelyard. It was on the north bank of the Thames, where Cannon Street station now stands. The Hanse merchants held the Steelyard until the reign of Elizabeth. It was closed down in 1597, and the merchants had to leave the country.

The Merchant Adventurers. English merchants formed a company known as the Merchant Adventurers. The Adventurers

became great rivals of the Hanse merchants; they traded with every country of western Europe from Norway to the Mediterranean, and, like the Hanseatic League, they had depots in foreign ports. Their depot at Hamburg lasted till 1806.



EUROPE AT THE CLOSE OF THE MIDDLE AGES

France. In France there were many large provinces ruled by dukes or counts. For a long time the French kings had little power over these great nobles, who ruled their provinces as the princes of the Empire ruled their states. As time went on the French kings, unlike the Emperors in Germany, became more powerful. This was because the French crown passed from father to son. One king after another followed the same policy; they all tried to increase their own power and to reduce that of the nobles. Sometimes it happened that a line of dukes or counts in one of the provinces died out, and the province was taken

over by the king. In this way the royal domain became larger, and the power of the king was increased. The loss of Normandy and Anjou by King John was a gain to the French king. Other English possessions in France (except Calais) were lost by the end of the Hundred Years War. By the latter part of the fifteenth century Burgundy and Brittany were the only great provinces left under powerful dukes. The last Duke of Burgundy died in 1477, and the French king seized the province. Another French king married a Duchess of Brittany in 1491 and gained this province also. From this time the French kings ruled the whole of France.

Spain. There were several small kingdoms in Spain in the later Middle Ages. In an earlier chapter it was stated that the Saracens, after they were defeated by the Franks at Tours in 732, were driven back into Spain. A large part of Spain remained Mohammedan for hundreds of years, and one of the Mohammedan caliphs lived at Cordova, but there were some small Christian kingdoms, among them being Castile, Aragon, and Navarre. Little by little the Christian kingdoms pushed towards the south. Spaniards took little part in the Crusades because they had a crusade "ready-made at home." By the fifteenth century the Mohammedans were cooped up in the kingdom of Granada.

In 1469 Ferdinand, a prince of Aragon, married Isabella, a princess of Castile. Before long they became King and Queen of their countries. During his reign Ferdinand conquered Navarre, in the north of Spain, and the Mohammedan kingdom of Granada, whose people were Moors, in the south-east. Ferdinand and Isabella thus ruled over the whole of Spain. Castile and Aragon were not actually united at this time, but Charles, the grandson of Ferdinand and Isabella, succeeded to both thrones and became the first King of Spain. This Spanish king Charles was chosen Holy Roman Emperor in 1519, and was for many years the most powerful ruler in Europe.

For many reasons Ferdinand and Isabella were very important in the history of Spain. Their marriage led to the union

of Castile and Aragon; in their time the Mohammedans were driven out of Spain; during their reigns Columbus sailed to the west; and they founded the Spanish Inquisition. The Inquisition was to be used against Jews and Moors who had become Christian and had returned to their former religion. In later times it was used against Protestants.

Italy. Italy was not united in the Middle Ages, nor, indeed, until less than a century ago. After the Emperors lost their power over Italy several small states were formed. These often made war on one another, and sometimes other countries tried to gain parts of Italy. In central Italy were the Papal States, ruled by the Pope, who lived at Rome. In spite of the wars, some Italian cities were wealthy and important. Venice and Genoa grew rich on trade with the east.

Eastern Europe. Two countries in eastern Europe may be mentioned briefly. Poland, one of the largest countries in Europe, lay to the east of the Holy Roman Empire; it stretched from the Baltic Sea nearly to the Black Sea. East of Poland lay Russia, which was hardly regarded as part of Europe. At that time it had no coastline on either the Baltic Sea or the Black Sea; its only port was Archangel, on the White Sea.

The Eastern Roman Empire. The Roman Empire of the East still existed, with its capital at Constantinople, but in the later Middle Ages it had lost most of its provinces, and in the fifteenth century it consisted of no more than Constantinople itself and a small stretch of land around it. Constantinople was the richest and most famous city in the world at that time—greater by far than Rome or Florence or Venice or Paris, or any other city of western Europe. It had splendid palaces and churches, including the great church of St. Sophia (Holy Wisdom), built in the sixth century by the Emperor Justinian; there were schools and libraries, shops and bazaars; there were fine harbours in which hundreds of ships could berth at one time. Constantinople would be a great prize for any enemy who could take it.

The Capture of Constantinople by the Turks. Asia Minor was held by the Ottoman Turks. They crossed over to Europe and conquered a large part of the Balkan Peninsula, and at length they besieged Constantinople. The last Roman Emperor of the East, Constantine XI, had no more than 8,000 soldiers to oppose the Turks, who numbered 150,000 men at least, and the only help the Emperor received from western Europe was a band of 400 Genoese. The city stood on a triangle of land, two sides of which were the inner and the outer harbour, and these were defended by a chain across the Bosphorus, so that Turkish ships could not enter. Only the third side had to be defended by land, and this was protected by a double wall and a deep ditch. During the siege, which lasted fifty-three days, the Turks used large cannon which knocked great holes in the walls. They tried to fill up the ditch, but every night the defenders cleared away the rubbish which the Turks had thrown in during the day. At length the Turkish sultan, Mohammed II, had a road made across the land from the Bosphorus to the inner harbour, and in a single night the Turks dragged eighty vessels across. They could now attack the city by sea as well as by land. The position of Constantinople was hopeless. The final attack took place on 29th May, 1453, and the Turks forced their way in. The Emperor Constantine died in the fighting on that day.

Many tales have been told of the siege and capture of Constantinople, and many legends have arisen from it. One of the most interesting tells how, in the Church of St. Sophia, a priest was celebrating mass at the high altar. Before the service was finished the Turks burst in at the farther end of the church. The priest looked round and saw them running towards him, and, hastily taking up the sacred vessels used in the mass, he stepped forwards towards the wall behind the altar. The wall opened, so the story goes; the priest passed through, and the wall closed behind him. It was long believed by the conquered Christians, living under Turkish rule, that one day St. Sophia (which had been turned into a Mohammedan mosque) would be restored to Christian worship, and that then the priest would return to complete his unfinished mass.

With the fall of Constantinople the Roman Empire of the East came to an end, and south-eastern Europe passed under Turkish rule.

QUESTIONS AND EXERCISES

1. Why did (*a*) France, and (*b*) Spain, become very important in Europe at the close of the Middle Ages?
2. Give a short account of the Holy Roman Empire at the close of the Middle Ages.
3. Write an account of (*a*) the Hanse Merchants, and (*b*) the Merchant Adventurers.
4. Tell the story of the capture of Constantinople by the Turks.

CHAPTER 34

THE END OF THE MIDDLE AGES

Divisions of History. In an earlier chapter of this book it was stated that history is commonly divided into three parts—Ancient history, the Middle Ages, and Modern history. Ancient history deals with the great empires and peoples of long ago. The Middle Ages was the period, about a thousand years in length, of the barbarian kingdoms and of feudalism. Modern history tells of the progress made by mankind in more recent times.

When did Ancient history end and the Middle Ages begin? And when did the Middle Ages end and Modern history begin? Some people think that, as the Roman Empire was the last great empire of Ancient times, the fall of Rome in 476 marks the end of Ancient history, and that with the fall of Constantinople in 1453 the Middle Ages came to an end. But we cannot give such exact dates to these great changes. It would be absurd to state that men went to bed one evening in 1453, thinking, "This is the last day of the Middle Ages," and that on the following morning they said, "This is the first day of Modern times." We, looking back, can see that great changes were really taking place, but people who lived at that time did not know that these changes were happening, because they occurred very slowly, and they were spread over many years. Yet we may think of the fall of Rome as an outstanding event connected with the end of Ancient history, and of the fall of Constantinople as another important event at the time of the close of the Middle Ages. Or we may be content with stating that the Middle Ages began in the fifth century and ended in the fifteenth century.

Decline of Feudalism. We should try to find out some of the ways in which Modern times differ from the Middle Ages. The Middle Ages was the time of feudalism, when great nobles ruled their provinces, treating the common people harshly, and caring

very little for the kings whom they were supposed to serve (though this was not so true of England as of other European countries). By the end of the Middle Ages their power, in some countries at least, was broken. In France the king's power was felt everywhere by the end of the fifteenth century. In England many nobles had lost their lives in the Wars of the Roses, and the Tudor kings were left very powerful. Gunpowder had been invented, and in both countries the kings possessed cannon. Great lords in their castles could no longer hold out against a king who could knock their castles about their ears.

Nationality. In the Middle Ages a man's rank in life was more important than his nationality. A French knight thought more of being a knight than of being a Frenchman, and he had more in common with an English knight than with a French serf or a French merchant. By the close of the Middle Ages men were thinking more of their nationality. The Hundred Years War helped English soldiers to realise that they were English. After such battles as Crécy, Poitiers, and Agincourt English knights, men-at-arms, and archers felt that they were comrades in arms, and they were proud of being Englishmen. This feeling of nationality spread among the French also, especially after the victories of Joan of Arc. In the sixteenth century western Europe contained several peoples who were keenly aware of their nationality. In the reign of Elizabeth Spaniards of all ranks hated the English, and Englishmen of all classes joined together to fight Spain.

End of Serfdom. In every country of western Europe in the Middle Ages the common people, except those who lived in towns, were serfs. Serfdom did not die away everywhere at the close of the Middle Ages. It died away in England, and though it lasted until much later in some countries it was a relic of the Middle Ages. No country had shaken off all traces of the Middle Ages until its serfs had been freed.

Group Activity in the Middle Ages. In the Middle Ages men

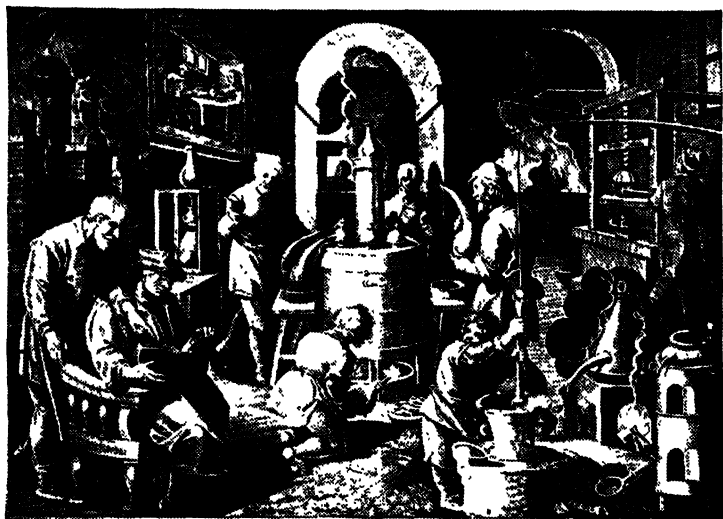
lived and worked in groups. The merchant and the craftsman were members of guilds; the peasant worked with other peasants in the open fields; the monk lived with other monks in a monastery; all men were members of one Church. In Modern times there are no guilds of merchants or workmen; there are no open fields in the country, and the farmer works his own farm; and men can choose their own religion.

Learning in the Middle Ages. There was very little learning in the Middle Ages. Few people could read and write; even kings and great nobles were often unable to do so. (Henry I, the youngest son of William the Conqueror, was notable because he could read and write.) Priests and monks could read, and they knew Latin, which was the language in which church services were conducted. There were not many books, and nearly all of these were written in Latin. Schools for boys existed in some of the monasteries; boys were often taught in the cloisters, and Latin was the chief subject of study. They learned to read—Latin; they learned to write—Latin; they were taught to sing—psalms in Latin. Many of these boys expected to become priests. Very few girls learned to read and write.

There was hardly any knowledge of science in the Middle Ages. Chemistry, as we understand it, was unknown. The alchemists thought there were four elements—earth, air, fire, and water. (The modern chemist knows that not one of these is an element.) Alchemists tried to discover an elixir of life, which would enable men to live for ever, or at least for a very long time, and the philosophers' stone, which would turn other things into gold. The study of the sky gave rise to astrology. Astrologers claimed to be able, by noticing the position of stars and planets at the moment of a child's birth, to foretell the course of his life.

Revival of the Study of Greek. One of the most interesting signs that the Middle Ages were passing away was the revival of learning. Learning existed in Ancient times, and during the Middle Ages much of it was lost. By the fifteenth century men were becoming eager to master the learning of Ancient times

again. Before and after the capture of Constantinople by the Turks many Greek learned men left the east of Europe and came to live in the west. They brought with them their knowledge of the Greek language and the works of ancient Greek authors. In western Europe there was a great revival of the study of Greek, which in the Middle Ages had been almost forgotten.



ALCHEMIST'S LABORATORY

Printing. One reason why the people of Modern times are not so ignorant as those of the Middle Ages is that printing was invented. When books had to be written out by hand there were very few of them. If they were sold they would cost a great deal of money, and only very rich people could afford to buy them. But as even the very rich often could not read it is not likely that they wanted to buy books. Books in the Middle Ages were written by monks and were kept in the libraries of monasteries. It must have been rare for books to be sold at all. (We never read of guilds of booksellers.)

Printing was invented in the fifteenth century. In the earliest printing a whole page was cut on one block of wood. It could be inked, and any number of copies taken off. A book produced in this way could be sold much more cheaply than a written book, and thousands of people, if they had learned to read, would be glad to buy it.

Yet the blocks of wood could not be used for any other book. The next step in the art of printing was the invention of movable type. Each letter was cut separately, and the types were arranged to form words, sentences, and full pages. When the printing was complete they could be sorted out and used again for another piece of work.



EARLY PRINTING PRESS

John Gutenberg, a German, was the inventor of movable type, and he printed a number of books, including a Latin Bible. William Caxton, an Englishman, learned the art of printing on the Continent, where he produced the first two books printed in the English language, *The Game and Playe of Chesse*, and *The Historie of Troye*. (Both were translations from French.) Returning to England, he set up a printing press in Westminster Abbey, in 1477, where Edward IV visited him and saw him at work. The first book printed in England was *Dictes and Sayings of the Philosophers*. During the next fourteen years he printed about eighty books, including the *Morte d'Arthur*.

Mariner's Compass. The invention of the mariner's compass before the close of the Middle Ages enabled sailors to undertake longer voyages than was formerly possible. Before the invention of the compass sailors did not care to go far out of sight of

land; if they did so they could steer only by noticing the position of the sun by day or of the stars by night, and if clouds covered the sky they could not know in which direction they were sailing.

In the Middle Ages men knew little of the earth on which they lived. The only parts that were known were Europe, some parts of Asia, and the north of Africa. Much of Africa and the whole of America and Australia were unknown, as were the great oceans. After the invention of the compass men could go on long voyages, and the world could be explored.

The Church. In the Middle Ages the Church was very powerful. Everybody was supposed to belong to it and to obey it. Even kings and great nobles, as well as common people, might be excommunicated by the Pope if they disobeyed him or defied him.

In the fourteenth century John Wycliffe, an English priest, preached and wrote about the state of the Church. He thought that it was too rich, and that many selfish and lazy men became priests in order to enjoy a comfortable living with very little work. He thought that the Church should give up its wealth and become poor. The clergy would then be paid by their people; at least, good priests would be, while unworthy men would no longer wish to become priests. Wycliffe also taught that only good men ought to rule, and that neither pope nor king nor priest nor lord ought to be obeyed if he were a bad man.

It was to be expected that the leaders of the Church, the archbishops and bishops, would be displeased with Wycliffe. They would have punished him had they been able, but he was lucky enough to be protected by John of Gaunt, who was very powerful. Wycliffe died in 1384, without having been seriously troubled, but in after years his followers, the Lollards, were persecuted. They were declared to be heretics, and early in the reign of Henry IV a law was passed stating that heretics would be burned to death. Not many Lollards suffered this cruel fate; the mere threat of it was too much for most of them, and the Lollard movement died away.

The evils of which Wycliffe complained were really present in the Church. Yet probably very few people thought about them.

It is a curious fact that many of the things that are present with us all our lives are hardly noticed by us. So it was with the English people at this time. They were used to the state of the Church, and they did not realise how much it needed to be reformed. Wycliffe was right—but he was too early. He was the “Morning Star of the Reformation.” (The morning star is to be seen at dawn or before dawn, and long before the full light of day.)

The revival of learning in the fifteenth century is called the Renaissance, a word which means “re-birth.” Learning was born again in the world, and one result was that men learned to think for themselves as they had never done in the Middle Ages. And when they began to think for themselves they thought about many things—about religion and the Church, among other things. They noticed, as Wycliffe had seen long before, that many things were wrong and needed reforming. That is why the Reformation took place.

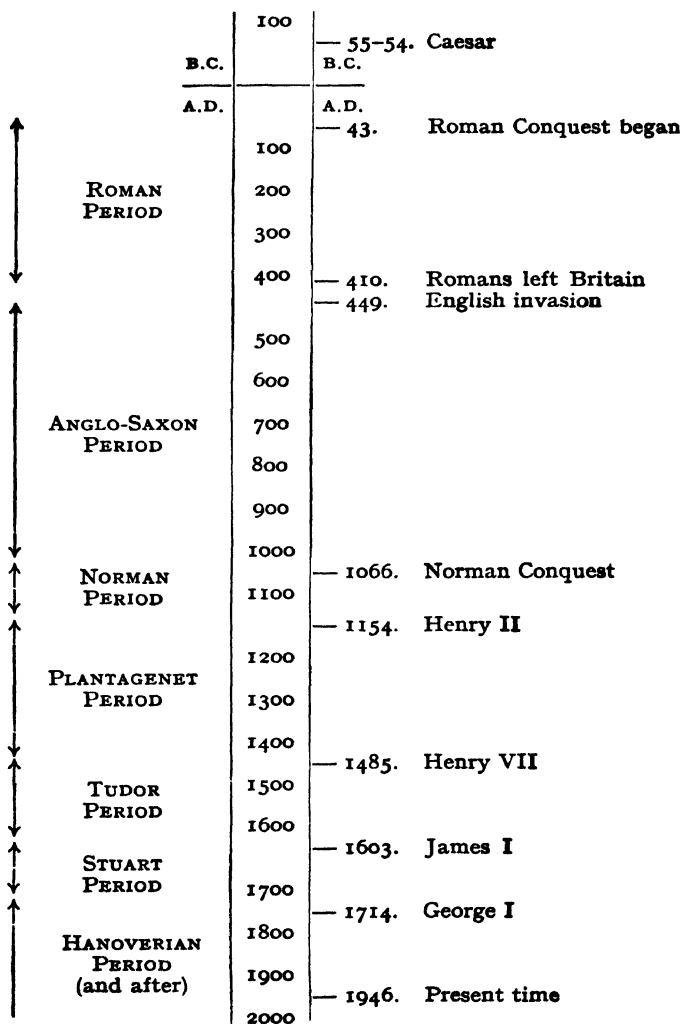
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QUESTIONS AND EXERCISES

1. What is meant by “nationality,” or “national feeling”? How did it spread among (a) the English and (b) the French?
2. What is meant by “the learning of the Middle Ages”?
3. What important inventions occurred towards the close of the Middle Ages?
4. Show how the Renaissance helped to bring about the Reformation.

TIME CHART

ENGLISH HISTORY



FAMOUS MEN AND WOMEN

Agricola. Roman general. Governor of Britain, 78-85. Defeated Caledonians at Mons Graupius.

Alaric. King of the Goths. Captured and sacked Rome, 410. Died a few weeks later.

Alban, St. The first Christian martyr in Britain. Beheaded at Verulam.

Alexander III. King of Scotland, 1249-86. Killed by his horse stumbling, so that he fell over a cliff.

Alexius. Roman Emperor of the East, 1081-1118. Asked for help of western Europe against the Turks. First Crusade.

Alfred the Great. King of the West Saxons, 871-99. Fought against the Danes. In hiding for a time. Defeated Danes at Battle of Ethandun. By Treaty of Wedmore he allowed Danes to settle in Danelaw. Built a fleet. Encouraged learning.

Allenby, Lord. British Field-marshal. Captured Jerusalem from the Turks, 1917.

Alphege, St. Archbishop of Canterbury. Danes murdered him by pelting him with bones, 1012.

Anselm, St. Archbishop of Canterbury in reigns of William II and Henry I. In exile for several years, living at Rome.

Antoninus. Roman Emperor, 138-61. In his reign a wall of earth and turf was built from the Clyde to the Forth.

Arthur of Brittany. Son of Geoffrey of Brittany, and grandson of Henry II. Probably murdered by order of King John.

Arundel, Earl of. One of the Lords Appellant. Beheaded, 1397.

Athelstan. Grandson of King Alfred. The first king of the whole of England, 924-40.

Attila. King of the Huns. "The Scourge of God." Cruel. Ravaged many lands. Defeated by Romans at Châlons, 451. Approached Rome, but withdrew after meeting the Pope, Leo the Great. Died, 453.

Augustine, St. Leader of Christian mission to England, 597. Conversion of Ethelbert, King of Kent, and the Jutes. Christianity spread into neighbouring kingdoms of south-east England. First Archbishop of Canterbury, 597-604.

Augustus. Grand-nephew of Julius Caesar. The first Roman Emperor, 31 B.C.-A.D. 14.

Ball, John. "The mad priest of Kent." With Wat Tyler in the Peasant Revolt, 1381. Hanged after the revolt.

Balliol, Edward. Son of John Balliol. Tried to obtain Scottish throne (against David Bruce). Not successful.

Balliol, John. Claimant to throne of Scotland after death of Maid of Norway. King of Scotland, 1292-6. Vassal of Edward I. Allied with France against Edward. Deposed and imprisoned by Edward.

Barbarossa. See Frederick Barbarossa.

Becket, St. Thomas. Archbishop of Canterbury, 1162-70. Quarrel with Henry II about church courts. In exile, 1164-70. Returned, after meeting Henry II in France. Excommunicated the Archbishop of York. Murdered by four knights after angry words uttered by Henry II.

Bedford, John, Duke of. Brother of Henry V. Protector in England and France while Henry VI was a child. Alliance with Duke of Burgundy. Died, 1435.

Berengaria of Navarre. Queen of Richard I.

Bernard, St. Abbot of Clairvaux, in France. Very holy life. Very great influence throughout western Europe. Popes asked for his advice. Bernard preached Second Crusade.

Bertha of Paris. Queen of Ethelbert, King of Kent.

Boadicea. Widow of chieftain of the Iceni, a British tribe. Ill-treated by the Romans. Led revolt against Romans. Seventy thousand Romans slain at Colchester, London, and Verulam. Defeated by Suetonius. Took poison to avoid capture.

Bohun, Sir Henry. English knight who attacked Robert Bruce on the evening before the Battle of Bannockburn. Slain by Bruce.

Bruce, Robert. Claimant to Scottish throne after death of Maid of Norway.

Bruce, Robert. King of Scotland. See Robert I, Bruce.

Burgundy, John the Fearless, Duke of. 1404-19. Opposed Charles VI, King of France, and the Dauphin. Murdered by friends of the Dauphin on a bridge at Montereau, 1419.

Burgundy, Philip the Good, Duke of. 1419-67. Allied with the English against the Dauphin (Charles VII). Gave up Joan of Arc, who was captured by Burgundian troops, to the English. English alliance ended, 1435.

Caesar, Julius. Roman general. Conquered Gaul. Invaded Britain twice, in 55 B.C. and 54 B.C. Murdered in Rome, 44 B.C.

Canute. King of England, Denmark, and Norway, 1017-35. Wise ruler. Divided England into four earldoms. Founded abbey of Bury St. Edmunds.

Catherine of France. Daughter of Charles VI, King of France. Queen of Henry V.

Caxton, William. First English printer. Learned art of printing on the Continent. Set up his press in Westminster Abbey, 1477. Printed about eighty books in England.

Charles the Great. King of the Franks, 768-814. Conquered parts of Germany, Italy, and Spain. Revived the Roman Empire of the West. In 800, crowned Holy Roman Emperor, at Rome, by the Pope.

Charles V. King of Spain, 1516-56. Holy Roman Emperor, 1519-56.

Charles the Simple. King of France, 893-929. Granted Normandy to Rollo, who became its first Duke.

Charles VI. King of France, 1380-1422.

Charles VII. King of France, 1422-61. Known as the Dauphin until 1429, when he was crowned at Rheims after the victories of Joan of Arc.

Clarence, George, Duke of. Brother of Edward IV. Plotted with Earl of Warwick against his brother. Forgiven. Afterwards, again plotted. Put to death by drowning in a cask of wine, 1477.

Clarence, Lionel, Duke of. Third son of Edward III.

Columba, St. Irish saint who founded monastery on Iona. Converted the Picts to Christianity.

Columbus, Christopher. Genoese sailor in the service of Isabella, Queen of Castile. Sailed westward across the Atlantic in order to reach Asia, and came to the West Indies, 1492.

Comyn, John. Cousin of Robert Bruce. Known as the "Red Comyn." Accused of trying to betray Bruce to Edward I. Murdered by Bruce in a church at Dumfries, 1306.

Conrad III. German king, 1138-52. Took part in the Second Crusade.

Constantine the Great. Roman Emperor, 306-37. The first Christian Emperor. Founded Constantinople.

Constantine XI. Last Roman Emperor of the East, 1449-53. Killed in the fighting when the Turks captured Constantinople, 1453.

David II. King of Scotland, 1328-71. Son of Robert Bruce. Invaded England, 1346. Captured at Battle of Neville's Cross. Prisoner in England until 1357.

David-ap-Griffith. Brother of Llewelyn-ap-Griffith, the last Prince of Gwynedd. Fought with Edward I against his brother in the first Welsh war, 1277. Joined Llewelyn against England in the second Welsh war, 1281. Captured. Put to death as a traitor, at Shrewsbury, 1283.

De Burgh, Hubert. Ruled England, 1219-27 (after William Marshal's death), while Henry III was a child.

De Montfort, Simon. Earl of Leicester. Leader of party of barons against Henry III and Prince Edward. Captured the King and the Prince in the Battle of Lewes, 1264. Called a parliament in which counties, cities, and boroughs were represented. Defeated and slain in Battle of Evesham, 1265.

Despenser, Hugh. Two men of this name, father and son. Friends and favourites of Edward II. Both hanged in 1326 by order of the Queen and Roger Mortimer.

Dominic, St. A Spaniard. Founded the order of Dominican Friars (Black Friars), whose special work was preaching and teaching Christian doctrine.

Douglas, Archibald, Fourth Earl of. Captured by Hotspur in Battle of Homildon Hill, 1402. Afterwards released by Hotspur and joined him in rebellion against Henry IV. Captured at Battle of Shrewsbury 1403.

Douglas, James, Second Earl of. Killed at Battle of Otterburn, 1388.

Du Guesclin, Bertrand. French leader in the Hundred Years War towards the end of Edward III's reign. Avoided pitched battles with the English. French held castles and towns which the English could not easily take.

Edgar Atheling. Grandson of Edmund Ironside. Chosen king by Witan in London after death of Harold, but submitted to William the Conqueror.

Edmund Ironside. Son of Ethelred II (Unready). Fought several battles for the throne of England against Canute in 1016. They agreed to divide the kingdom, but Edmund died in 1017, and Canute became King of all England.

Edmund, St. King of East Anglia, 855-70. Murdered by Danes, by being tied to a tree and shot with arrows.

Edward the Confessor, St. King of England, 1042-66. Very good man, but a weak king. Powerful earls in his reign. He founded Westminster Abbey.

Edward the Elder. Son of Alfred. King of the West Saxons, 899-924. Reconquered the Danelaw.

Edward I. Son of Henry III. King of England, 1272-1307. Crusader. Conquered the Welsh. Tried to conquer the Scots. Made many important laws. Called the Model Parliament, 1295. Honourable. Always kept his promises.

Edward II. Son of Edward I. King of England, 1307-27. Weak. Lost Scotland at Battle of Bannockburn. Ruled England with his favourites, Piers Gaveston and the Despensers. Lords Ordainers ruled for some years. Edward deposed and murdered.

Edward III. Son of Edward II. King of England, 1327-77. Began the Hundred Years War. Black Death occurred in his reign.

Edward IV. Son of Richard, Duke of York. King of England, 1461-83. Defeated Lancastrians in several battles. His friend Richard Neville, Earl of Warwick, turned against him. Edward fled to Continent. Returned. Defeated and slew Warwick at Battle of Barnet.

Edward V. Son of Edward IV. King of England for two months in 1483. Deposed by his uncle Richard, Duke of Gloucester. Imprisoned with his brother in the Tower. Probably murdered by Richard's order.

Edward, Black Prince. Son of Edward III. Won Battles of Crécy and Poitiers. Prince of Wales and Prince of Aquitaine.

Edwin. King of Northumbria, 617-33. Converted to Christianity by Paulinus, 627. Founded Edinburgh. Killed in Battle of Heathfield.

Edwin. Earl of Mercia in the reign of Edward the Confessor and for a time in that of William I. Revolted. Slain.

Eleanor of Aquitaine. Queen of Henry II.

Ethelbert. King of Kent, 560-616. Converted to Christianity by Augustine, 597.

Ethelburga. Daughter of Ethelbert and Bertha of Kent. Queen of Edwin of Northumbria.

Ethelfrith. King of Bernicia. Conquered Deira, and so ruled all Northumbria. Defeated Welsh at Battle of Chester, 613, and reached the Irish Sea.

Ethelred I. King of the West Saxons, 866-71. Several battles against Danes. Slain in battle, 871.

Ethelred II. King of England, 979-1016. "Unready." Bought the Danes off with Danegeld. Massacre of Danes in England, 1002, followed by ten years of warfare. Ethelred fled to Normandy, 1013. Returned, 1014. Died, 1016.

Ferdinand. King of Aragon, 1479-1516. Married Isabella of Castile. Conquered Navarre. Conquered Granada and drove the Moors out.

Francis, St. Founded the order of Franciscan Friars (Grey Friars).

Frederick Barbarossa. Holy Roman Emperor, 1152-90. Lost his life on the Third Crusade.

Gaveston, Piers. Friend and favourite of Edward II. Beheaded by Lords Ordainers, 1312.

Geoffrey of Brittany. Third son of Henry II.

Glendower, Owen. Great-grandson of Llewelyn-ap-Griffith. Revolted against English rule in reigns of Henry IV and Henry V.

Gloucester, Thomas of Woodstock, Duke of. Sixth son of Edward III. One of the Lords Appellant in reign of Richard II. Arrested in 1397 by order of the King. Taken to Calais and murdered.

Gregory the Great, St. Pope, 590-604. Sent Augustine as missionary to England.

Gutenberg, John. Of Mainz, in Germany. Inventor of printing with movable types.

Guthrum. Leader of the "Grand Army" of Danes. Invaded East Anglia 866. Invaded Wessex, 871, and again in 878. Defeated in Battle of Ethandun. By Treaty of Wedmore Guthrum and the Danes were given the Danelaw, and agreed to become Christians.

Hadrian. Roman Emperor, 117-38. Ordered the building of the wall from Solway to Tyne.

Harold. Earl of Wessex in reign of Edward the Confessor. King of England for nine months in 1066. Defeated and slew Tostig and King of Norway in Battle of Stamford Bridge. Was defeated and slain at Battle of Hastings.

Helena, St. Mother of Constantine the Great. Said to have discovered the cross on which Christ was crucified at Jerusalem.

Hengist. One of the leaders of the Jutes who invaded Thanet and conquered Kent.

Henry I. Youngest son of William the Conqueror. King of England, 1100-35. Able to read and write. Captured his brother Robert in the Battle of Tenchebrai, 1106, and became Duke of Normandy.

Henry II. Son of Geoffrey Plantagenet, Count of Anjou, and Matilda, daughter of Henry I. King of England, 1154-89. The first Plantagenet king. Quarrel with Becket about church courts, leading to Becket's murder.

Henry III. Son of King John. King of England, 1216-72. Weak character. Foreign wife. Her relations and friends in England. Mad Parliament, 1258. Provisions of Oxford. Simon de Montfort's rule, 1264-5. Prince Edward's rule, 1265-72.

Henry IV. Son of John of Gaunt. King of England, 1399-1413. First king of House of Lancaster. Right to throne doubtful. Several revolts, especially by Percys. Suffered from leprosy towards end of life.

Henry V. Son of Henry IV. King of England, 1413-22. Renewed Hundred Years War. Victory in Battle of Agincourt, 1415. Conquest of Normandy, 1417. By Treaty of Troyes, 1420, Henry to marry daughter of Charles VI and to succeed him.

Henry VI. Son of Henry V and Catherine of France. King of England, 1422-61. Became King of England and France when less than a year old. John, Duke of Bedford, Protector. After Joan of Arc's victories English lost ground in France. Henry married Margaret of Anjou, 1445. End of Hundred Years War, 1453. Wars of the Roses began. 1455. Henry deposed, 1461. Restored, 1470. Again deposed, 1471. Probably murdered. Good man, but weak character. Founded Eton College, and King's College, Cambridge.

Henry VII. King of England, 1485-1509. Descended from John of Gaunt. Defeated Richard III in Battle of Bosworth, and became king.

Henry VI. Son of Frederick Barbarossa. Holy Roman Emperor, 1190-7. Held Richard I to ransom.

Henry. Eldest son of Henry II. Crowned king in 1170 by Archbishop of York. Rebelled against his father. Died, 1183.

Hereward the Wake. Leader of a revolt against William the Conqueror in the Isle of Ely. Pardonned by William and became one of his men.

Horsa. Brother of Hengist. One of the leaders of the Jutes who settled in Thanet and invaded Kent. Killed in Battle of Aylesford.

Hotspur. Sir Henry Percy, son of Earl of Northumberland. Captured by Scots in Battle of Otterburn, 1388, and held to ransom. Captured Earl of Douglas and other Scottish nobles in Battle of Homildon Hill, 1402. Revolted against Henry IV, 1403. Killed in Battle of Shrewsbury.

Innocent III. Pope, 1198-1216. Permitted St. Francis to found his order of friars. Quarrel with King John, who became his vassal.

Isabella. Queen of Edward II. Friendly with Roger Mortimer, Earl of March. Mortimer and Isabella deposed Edward II.

Isabella. Queen of Richard II. Child of seven at time of her marriage, 1396.

Isabella. Queen of Castile, 1474-1504. Married Ferdinand of Aragon. Provided Columbus with ships for his voyage across the Atlantic.

James I. King of Scotland, 1406-37. Prisoner in England, 1406-24.

Joan of Arc, St. Village girl of Domrémi. Thought she was ordered by saints and angels to lead the armies of France to the relief of Orleans, and to fight the English until the Dauphin was crowned at Rheims. She did all this. Continued fighting. Captured by Burgundians. Given over to the English, who burned her as a witch, 1431.

John. Youngest son of Henry II. King of England, 1199-1216. Able, but idle and cruel. Lost Normandy, Maine, and Anjou. Quarrel with pope. Became pope's vassal. Quarrel with barons. Magna Carta.

John II. King of France, 1350-64. Captured by Black Prince in Battle of Poitiers, 1356. Released on parole, 1360, to raise his ransom. Returned to England, 1363. Died in London, 1364.

John of Gaunt. Duke of Lancaster. Fourth son of Edward III. Powerful, but unpopular, in Richard II's reign. In 1381 rebels burnt his palace, the Savoy. Protected Wycliffe. Died, 1399.

Justinian. Roman Emperor of the East, 527-65. Made a complete code of Roman law. Built the Church of St. Sophia, at Constantinople.

Kenneth MacAlpine. First king over both Picts and Scots.

Kilwardby, Robert. Dominican Friar who became Archbishop of Canterbury, 1272-78. Cardinal. Died in Italy, 1279.

Lancaster, John of Gaunt, Duke of. See John of Gaunt.

Lancaster, Thomas, Earl of. One of the Lords Ordainers. Defeated by Edward II at the Battle of Boroughbridge, 1322. Captured and beheaded.

Lanfranc. Archbishop of Canterbury, 1070-89. Close friend of William I. Set up church courts for the trial of the clergy.

Langton, Stephen. Archbishop of Canterbury, 1207-28. Supported barons in demanding Magna Carta.

Leo the Great, St. Pope, 440-61. Met Attila and persuaded him to spare Rome.

Leo the Isaurian. Roman Emperor of the East, 717-41. Defended Constantinople from the Arabs, 717.

Leopold, Duke of Austria. Third Crusade. Captured Richard I during his return journey.

Llewelyn-ap-Griffith. Prince of Gwynedd, 1246-82. Grandson of Llewelyn-ap-Jorwerth. Revolted against Edward I, 1277. Forced to submit. Second Welsh War, 1282. Llewelyn killed in Battle of Orewyn Bridge.

Llewelyn-ap-Jorwerth. Prince of Gwynedd, 1194-1240. Sometimes called Llewelyn the Great. Married daughter of King John. Supported barons in demanding Magna Carta.

Louis VII. King of France, 1137-80. Second Crusade.

Louis IX, St. King of France, 1226-70. Crusader. Very good man and king. Sided with Henry III against de Montfort and the barons.

Malcolm Canmore (Great-head). King of Scotland, 1054-93. Invaded England three times. Forced to do homage to William the Conqueror.

Margaret of Anjou. Queen of Henry VI. Bitter enemy of Duke of York, who was killed in Battle of Wakefield, 1460. Fought several battles for her husband and son. Captured by Edward IV in Battle of Tewkesbury. Afterwards released and returned to France.

Margaret. Daughter of Alexander III, King of Scotland. Queen of Norway.

Margaret, Maid of Norway. Granddaughter of Alexander III, King of Scotland. Succeeded him, 1286. Died on voyage to Scotland, 1290.

Marshal, William. Earl of Pembroke. Ruled England for Henry III, 1216-19.

Matilda. Queen of William I. The Bayeux Tapestry may have been worked by her and the ladies of her court.

Matilda. Daughter of Henry I. Married Geoffrey Plantagenet, Count of Anjou. Claimed throne of England. Civil war in England between Stephen and Matilda.

Mohammed. 571-632. Founder of the Mohammedan religion. Fled from Mecca to Medina, 622. Arabia converted to the new religion before Mohammed's death.

Mohammed II. Turkish Sultan, 1451-81. Captured Constantinople, 1453.

Morcar. Brother of Edwin, Earl of Mercia. Became Earl of Northumbria after flight of Tostig. Submitted to William the Conqueror after death of Harold. Joined Hereward in Ely. Captured. Imprisoned for life.

Neville, Cicely. "The White Rose of Raby." Married Richard, Duke of York.

Nicholas IV. Pope, 1288-92. Franciscan friar.

Norfolk, Thomas Mowbray, Duke of. One of the Lords Appellant. Supported Richard II against Duke of Gloucester. Quarrel with Bolingbroke. Combat arranged, but Norfolk banished for life. Died, 1399.

Northumberland, Henry Percy, Earl of. Supported Henry IV's claim to the throne. Afterwards concerned in the three Percy revolts against Henry IV. Killed in Battle of Bramham Moor, 1408.

Odo. Half-brother of William the Conqueror. Bishop of Bayeux and Earl of Kent. May have planned the Bayeux Tapestry.

Offa. King of Mercia, 757-96. Made Offa's Dyke, to check Welsh raids into Mercia. Founded St. Alban's Abbey.

Oswald, St. King of Northumbria, 633-42. Brought Celtic missionaries from Iona and revived Christianity in Northumbria. Killed in Battle of Maserfeld.

Oswy. King of Northumbria, 642-70. Defeated and slew Penda of Mercia in Battle of Winwood, 655. Held meeting at Whitby, 664, at which it was decided that Northumbria should follow Roman, and not Celtic, form of Christianity.

Otho. Cardinal. Sent to England by the pope in Henry III's reign to collect money for crusade.

Otto. King of Germany, 936-73. Holy Roman Emperor, 962.

Patrick, St. Missionary to Ireland in fifth century. Converted the Irish to Christianity. Founded monasteries and schools. Said to have performed many miracles, including the driving of all poisonous snakes from Ireland.

Paulinus. Missionary to Northumbria, 627, when King Edwin married Ethelburga of Kent. Converted Edwin and his people. Became first Bishop of York. After Edwin's death Paulinus left Northumbria and became Bishop of Rochester. Died, 644.

Peckham, John. Franciscan friar. Archbishop of Canterbury, 1279-92

Penda. King of Mercia, 626-55. Champion of the old northern religion against Christianity. Several wars. Killed in Battle of Winwood.

Peter the Hermit. Leader of a large mob of crusaders from the south of France, 1096.

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Philip II. King of France, 1180-1223. Third Crusade. War with Richard I for some years. War with John. Conquest of Normandy, Maine, Anjou.

Plantagenet, Geoffrey. Count of Anjou. Married Matilda, daughter of Henry I.

Richard I. Son of Henry II. King of England, 1189-99. Third Crusade. Captivity in Austria and Germany. War with Philip II towards end of reign. Only six months of his reign in England.

Richard II. Son of the Black Prince. King of England, 1377-99. Became king when ten years old. England ruled for some years by his uncles, John of Gaunt and Thomas, Duke of Gloucester. Richard, at age of fourteen, active against the peasants in their revolt, 1381. Lords Appellant, 1388-9. Richard's vengeance. Deposed by Henry of Bolingbroke.

Richard III. Son of Richard, Duke of York. King of England, 1483-5. Supported his brother, Edward IV. Deposed his nephew, Edward V, and succeeded him. Believed to have had Edward V and his brother murdered. Defeated and slain in Battle of Bosworth.

Richard. Second son of William I. Killed while hunting in the New Forest.

Robert I, Bruce. Grandson of Robert Bruce, claimant to Scottish throne. King of Scotland, 1306-29. Supported Edward I for a time, but after death of Wallace Bruce led Scottish cause. Murdered Comyn. Crowned king at Scone. Defeated, and fled to Rathlin. Returned to Scotland. Gained many victories after death of Edward I. Defeated Edward II in Battle of Bannockburn. War continued till 1328.

Robert II, Stewart. King of Scotland, 1371-90. First king of the House of Stewart, or Stuart.

Robert. Eighth Duke of Normandy. Eldest son of William the Conqueror. First Crusade. Captured by Henry I in Battle of Tenchebrai, 1106. Prisoner at Cardiff till his death, 1134.

Rollo. First Duke of Normandy. Normandy granted to him by Charles the Simple.

Romulus. Said to have founded Rome, 753 B.C. Killed his twin-brother, Remus.

Rutland, Edmund, Earl of. Son of Richard, Duke of York. Murdered after Battle of Wakefield, 1460.

Salisbury, Richard Neville, Earl of. Supporter of House of York in Wars of Roses. Beheaded after Battle of Wakefield, 1460.

Scrope, Richard. Archbishop of York, 1398-1405. Popular. Beheaded after second Percy revolt in Henry IV's reign.

Simon of Sudbury. Archbishop of Canterbury, 1376-81. Unpopular because of his connection with the poll-tax. Beheaded by the rebels of 1381.

Somerset, Edmund Beaufort, Duke of. Descended from John of Gaunt. Supporter of House of Lancaster. Killed in first Battle of St. Albans, 1455.

Standwich, John. Squire in attendance on Richard II. Killed Wat Tyler at Smithfield. Knighted.

Stephen. King of England, 1135-54. Knightly and gentle. Not firm enough. Civil War.

Steward or (Stewart), Walter. Married the daughter of Robert Bruce. Their son Robert was the first Stewart King of Scotland.

Suetonius Paulinus. Roman general. Governor of Britain, 59-62. Conquered Mona (Anglesey), and destroyed the Druids. Defeated Boadicea.

Sweyn. King of Denmark. Ravaged England for many years in reign of Ethelred II.

Theodore of Tarsus. Archbishop of Canterbury, 668-90. Appointed bishops to all parts of the country.

Tostig. Earl of Northumbria. Son of Godwin and brother of Harold. Forced to fly to Norway because of his misrule. Returned, 1066, with King of Norway. Killed in Battle of Stamford Bridge.

Tyler, Wat. Leader of Kentish rebels in 1381. Killed at Smithfield.

Wallace, Sir William. Scottish patriot. Led Scots against English in Edward I. reign. Victory in Battle of Stirling Bridge, 1297. Defeated by Edward in Battle of Falkirk, 1298. Fled to France. Returned. Captured. Executed (unjustly) as a traitor, in London, 1305.

Walter the Penniless. Leader of a mob of crusaders from the Rhineland, 1096.

Walworth, Sir William. Mayor of London, 1381. Raised forces in the city against the peasant rebels at Smithfield.

Warwick, Richard Neville, Earl of. "The King-maker." "The Last of the Barons." Supporter of the House of York. Helped Edward IV to secure the throne. Later, turned against Edward IV and restored Henry VI. Defeated and slain by Edward in Battle of Barnet, 1471.

Warwick, Thomas Beauchamp, Earl of. One of the Lords Appellant. Exiled by Richard II. Recalled, and his lands restored to him, by Henry IV.

William I. King of England, 1066-87. Seventh Duke of Normandy. Defeated and slew Harold in Battle of Hastings. Feudalism in England.

William II. Third son of William I. King of England, 1087-1100. Harsh and cruel. Quarrel with Anselm. Killed in New Forest.

William the Lion. King of Scotland, 1165-1214. Invaded England and was captured 1173. Did homage to Henry II, 1174. Released from homage by Richard I, 1189.

William. Son of Henry I. Drowned when the *White Ship* was lost.

Woodville, Elizabeth. Queen of Edward IV.

Wycliffe, John English priest in the fourteenth century. "The Morning Star of the Reformation." Wanted many reforms in the Church. Wanted Church to give up its wealth and become poor. Followers called Lollards.

York, Edmund of Langley, Duke of. Fifth son of Edward III.

York, Richard, Duke of. Grandson of Edmund of Langley. Claimed throne of England. Agreed that he should succeed Henry VI. Killed in Battle of Wakefield, 1460.

York, Richard, Duke of. Younger son of Edward IV. Probably murdered (with his brother, Edward V) in the Tower by order of his uncle, Richard III.

GLOSSARY

abbey. A monastery founded by a king or some other great man. It was ruled by an abbot.

abdicate. To give up a throne and cease to be a king.

aisle. The side part of a church, separated from the nave by a row of pillars. Many churches have two aisles, known as north and south aisles.

alchemy. The chemistry of the Middle Ages. The alchemists tried to discover the philosophers' stone and the elixir of life.

allegiance. The duty owed by all men to the king.

ally. A friend, or partner, in a war.

almoner. One who gives alms to the poor. The almoner of a monastery gave alms on behalf of the monks to poor people at the gate of the monastery. The royal almoner gave alms on behalf of the king.

amphitheatre. In Roman times a large open sports ground with raised seats all round it. It was used for chariot races, for fights between gladiators, and for fights between men and wild animals.

Ancient times. The period of the great empires and peoples of early times. The last of these empires was the Roman Empire.

angel. A spiritual being; a messenger from God.

Angevin kings. English kings, from Henry II to Richard II, who were descended from Geoffrey Plantagenet, Count of Anjou.

appellant. Accusing, or challenging.

arable. Ploughed land, on which corn and other crops are grown.

archbishop. A chief bishop, with authority over a number of other bishops.

archer. A soldier who used a bow.

architecture. The art of building.

arena. The central space in an amphitheatre or elsewhere, in which contests actually took place.

armorial bearings. Badges; formerly, on the shields of knights; now, on carriage doors, silver plate, etc.

astrology. The study of the stars in the Middle Ages. Astrologers foretold the events of a man's life by considering the position of sun, moon, stars, and planets at the time of his birth.

atheling. In Anglo-Saxon times a prince. *Athel* or *ethel* means "noble" or "royal."

baillif. The manager of an estate or manor. He gave orders to the serfs at work on the manor.

banish. To send a person out of the country.

baptism. The ceremony by which a person was received into the Church.

barbarian. A rough, uncouth, unpolished person. By the Greeks all persons who were not Greeks were called barbarians. The Romans regarded all peoples outside the Roman Empire as barbarians.

baron. A nobleman of the lowest rank of nobility. Often called "Lord —."

barrow. A burial mound.

base. The bottom of a pillar

battlement. A broken or indented parapet at the top of a wall; also found on church towers. Small battlements are sometimes found on the transoms of windows.

bishop. A clergyman of high rank, with authority over the priests in his diocese.

boon-work. The extra work done at busy times by a serf for his lord.

bordar. A serf of lower rank than a villein. Usually worked one day per week for his lord, and had very little land. Sometimes worked for wages.

borough. A town that had received a charter. Nearly always had a wall round it. (The Anglo-Saxon word *burh* means "a stronghold," or "a fortress." Many places have names ending in -bury, -burg, or -burgh; all these endings are forms of *burh*.)

bowyer. A maker of bows.

burgess. A man who lives in a borough.

buttress. Stonework (or brickwork) built against a wall and at right angles to it in order to strengthen it.

caliph. The head of the Mohammedan religion.

campaign. The series of movements of an army in a war. (It may include a battle or several battles.)

capital. 1. The top of a pillar.

2. The chief city of a state, from which the government is carried on.

capstone. A large flat stone placed on top of two or three upright stones.

caravan. A long procession of camels carrying persons and goods.

cardinal. A prince of the Catholic Church. Cardinals are of high rank, next to the pope. As a rule, though not always, they are archbishops or bishops. When a pope dies the cardinals choose one of themselves to be the new pope.

cathedral. A church which contains the throne of a bishop. (Strictly speaking, the word "cathedral" is an adjective; we should speak of a "cathedral church" and not simply of a "cathedral.")

cellar. A store-house or store-room, above or below ground.

century. One hundred years. The first year of a century ends with the figure 1, and the last year with the figures 00. Thus, the period 1301-1400 is a century.

Centuries are numbered. The period 1-100 was the *first* century; 101-200 was the *second* century; 1301-1400 was the *fourteenth* century

chapman. A trader who goes from place to place; a pedlar

chapter. A meeting of monks or priests.

charger. A war-horse.

charter. A document in which the king or another great man granted certain rights to a town or to a gild. In the Great Charter (Magna Carta) King John granted certain rights to the whole nation.

chivalry. The system of conduct which a knight ought to follow—to be brave in battle, to fight fairly, to be gentle and kindly to ladies, to the aged, and to the weak, and to be honourable at all times.

chronicle. A record of events, written down from time to time. In the Middle Ages chronicles were kept in many large monasteries.

Church. The whole body of Christian people throughout the world.

Church courts. Courts set up in England by William I to try priests (and other church officials) who were accused of crimes.

city. An important town, the "see" of a bishop.

civilisation. The way of life of people who are not savage or brutal or barbaric; a state of society in which law and order are observed, and people respect each other's rights.

cloisters. The covered walks on the four sides of the quadrangle of a monastery.

cobbler. A workman who repairs shoes. (In the Middle Ages the maker of shoes was a cordwainer.)

commutation. The payment of money by a serf to his lord, in return for which he was freed from working for his lord.

concentric castle. A castle which consisted of a keep with three walls surrounding it.

confessor. A good man who was willing to be a martyr for the Christian faith, but who was not actually put to death.

cooper. A maker of barrels.

count. A noble title on the continent of Europe. Equal to the English title of "earl." (The feminine form of both "count" and "earl" is "countess.")

cromlech. 1. A circle of great stones, such as Stonehenge.

2. (Sometimes) Three upright stones, with a flat stone on top.

crossbow. A kind of bow which had to be wound up every time it was used. It was used by Genoese bowmen.

crucifixion. In Roman times the usual way of putting slaves to death. Criminals who were not Romans might be crucified. Romans who were put to death were beheaded.

crusade. A war for a religious purpose; especially a war against Mohammedans to recover the Holy Land.

dates. The system of dates that we use is reckoned from the birth of Christ. The years since the birth of Christ we call A.D. (Anno Domini—in the year of our Lord). Years before the birth of Christ are called B.C. (Before Christ), and we count them back from the birth of Christ. Thus, 55 B.C. was the year *before* 54 B.C.

Dauphin. Title of the eldest son of the King of France.

depose. To put a king off the throne.

desert. A stretch of land (sandy or rocky) on which nothing will grow.

diocese. The district under the care of a bishop.

dolmen. Two or more upright stones with a flat stone on top of them.

domain. Land held by a king or some other lord and not granted out to vassals.

Domesday. A book in which was written an account of every manor in the country. Made by order of William I.

dominions. The countries or provinces ruled by a king are his dominions.

dormitory. A bedroom in which a number of people sleep.

drawbridge. A bridge with hinges at one end, so that it may be drawn up.

dripstone. A stone over a door or window, to throw off the rain.

duke. A nobleman of the highest rank of nobility.

earl. A nobleman higher in rank than a baron, but below a duke.

elixir of life. A medicine which the alchemists tried to make; it was supposed to enable men to live for ever, or, at least, for a very long time.

Emperor. The title of a sovereign who was higher in rank than a king. The Roman Emperor, and, later, the Holy Roman Emperor, claimed to be "Lord of the World."

excommunicate. To cast out of the Church. (It was believed that no man could be saved except by belonging to the Church; to cast a man out of the Church was to send him to hell, unless the excommunication was removed before his death.)

fair. A gathering of people from far and near, once a year, in a town, for trade.

fallow. Arable land which is left without crops for a year in order that it may become fertile again.

fealty. The duty which a vassal owed to his lord.

feudal system. The system by which land was held in the Middle Ages.

fjord. A long, deep, and narrow inlet on the coast of Norway.

fletcher. A maker of arrows.

forest. Land kept for the use and pleasure of the king in hunting. Much of it, though not all, was covered with trees. There were special laws for the forest.

forfeit. To be compelled to give up. (A traitor "forfeited" his lands.)

frater. The dining-hall of a monastery.

friar. A man who belonged to one of the orders founded by St. Francis, St. Dominic, and others. The word means "brother."

furlong. The length of a furrow; the distance covered by the plough-team without stopping to rest. It came to be reckoned as 220 yards.

galley. A long, low ship of war, in Roman times and in the Middle Ages. Though a sail was sometimes used the galley was usually rowed. The oarsmen were often, but not always, slaves.

gargoyle. A kind of water-spout at the end of a gutter or of a dripstone. Gargoyles were of many curious and ugly forms.

garrison. The body of soldiers whose duty it was to defend a castle or a town from attack.

gild. A society of merchants or of craftsmen.

glacier. A large mass of ice on the side of a mountain, down which it moves very slowly.

gladiator. A slave who had been trained to fight with others in the amphitheatre.

glossary. A list of unusual words, with their meanings.

herald. An officer who read proclamations or who carried messages between opposing armies.

heretic. A person who did not believe in some part of the doctrine of the Church. (Heretics were thought to be evil, and might be put to death; the usual way was by burning.)

hermit. A man who fled from the world and went to live by himself, far from other men.

homage. The ceremony by which a vassal declared himself to be "the man" of his lord. He knelt before his lord, and placed his hands together between his lord's hands; he stated that he became his lord's man, and he took an oath to serve and be faithful to his lord.

housecarles. A body of regular soldiers (a small standing army) kept by the Danish kings of England and the last Saxon kings. They were really the king's bodyguard.

infectious. Likely to spread from one person to another.

interdict. An order by the Pope that no religious services are to be held in the churches of a certain country or city.

Islam. 1. The Mohammedan religion.
2. The whole body of people who follow the Mohammedan religion.

keep. The central tower of a castle.

knight. A fully armed mounted soldier. It was honourable to be a knight.

knight-errant. A knight who wandered from place to place in search of adventures.

Latin. The language of ancient Rome. Throughout the Middle Ages it was the language of the services of the Church.

legion. A body of soldiers in the Roman army. It included cavalry as well as infantry, and contained about 6,000 men when at full strength.

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Lollards. Followers of Wycliffe, who wanted reforms in the Church.

long-and-short work. Squared stones at the corners of Anglo-Saxon buildings, one lying flat and the next standing upright, and so on.

long-bow. A bow five feet (sometimes six feet) long, which was drawn back to the right ear, and which sent an arrow with very great force.

loom. A machine used for weaving.

Lords Appellant. A group of five Lords who, in the reign of Richard II, "appealed," or accused, certain men of treason.

Lords Ordainers. A group of twenty-one Lords who, in the reign of Edward II, ruled the country for some years and issued ordinances.

mace. A long iron bar with a knob at the end; sometimes there were spikes on the knob. The mace was used in battle by bishops and priests.

mammoth. A large animal of prehistoric times. It was like an elephant, but was hairy.

manor. An extent of land which included a village, was surrounded by a hedge, and belonged to one lord.

march. A province on the border of a country.

marcher lord. The lord of a border province. Especially, the nobles who conquered lands in south Wales, and so established provinces which were next to Gwynedd.

mariner. A seaman.

mark. 1. A march.

2. English money to the value of 13s. 4d. Not an English coin, though there was a coin called a mark in Scotland and also in Germany.

market. In a town a place open for general trade. In the Middle Ages the market was usually open on one day in the week.

martyr. A person who suffers death for the sake of religion. (The word means "a witness"; a martyr is a witness to the truth of his religion.)

mass. The chief service of the Catholic Church. Also known as "Eucharist."

mead. A drink made of honey and water.

medieval. The adjective related to the term "Middle Ages." (The periods of history are Ancient, Medieval, and Modern.)

men-at-arms. Fully armed foot soldiers.

mercenaries. Professional soldiers who were willing to fight for any leader or any country in return for pay.

Middle Ages. The period of history between Ancient times and Modern times, extending, roughly, from the fifth century to the fifteenth.

minister. A leader of the early friars. (The word means "a servant.")

miracle. An event which cannot be explained in any ordinary way, and which is looked upon as a special act of God (or of one of the saints)

moat. A wide and deep ditch, filled with water, surrounding the outermost wall of a castle.

Modern times. The period of history since the Renaissance in the fifteenth century.

monastery. A religious house, in which monks or nuns live apart from the world.

Moslem. A Mohammedan.

mosque. A Mohammedan temple.

nationality. The feeling of belonging to a nation and of being proud of it.

nave. The main part of a church.

noble. A man of high rank, above that of the common people, and bearing a title conferred by the king upon him or his ancestor. (Knights, as such, were not noble, though nearly all nobles were knights.)

nomadic. Wandering. Nomadic tribes move about with herds of cattle, in search of fresh pasture; the people have no fixed homes, but live in tents.

novice. A man (or woman) who has entered a monastery and is being prepared to become a monk (or nun), but who has not yet taken the vows and is still free to leave.

oasis. A fertile place in the midst of a desert.

occupational surnames. Surnames which were given to men on account of the occupations they followed.

Olympic games. Among the Greeks, a series of contests held once in four years. Only Greeks could take part in the games, and the prize was a crown of wild olive. (There were no "team" events in the Olympic games.)

ordain. 1. To order.

2. To make a man a priest. (Only a bishop could ordain men to the priesthood.)

ordinance. A law which was not so important as a statute.

outlaw. A person who was put outside the protection of the law, so that any one might kill him.

page. A boy who waited on lords and ladies, and learned to be polite and of good manners.

palisade. A fence of stakes.

parliament. An assembly of two Houses—the House of Lords and the House of Commons. The House of Lords contains all the nobles and some of the bishops. The House of Commons contains members elected by the people. Parliament makes laws and levies taxes.

parole. Word of honour. A prisoner of war was sometimes set free upon giving his parole that he would not try to escape from the country in which he had been held.

patriarch. A bishop of very high rank—higher than that of archbishop, but below the pope. There were patriarchs in only a few cities—

Constantinople, Alexandria, Jerusalem, and Antioch, and, in later times, Moscow.

peasant. A countryman (serf or free) who lived by tilling the soil and keeping a few cattle and sheep.

philosophers' stone. A substance which the alchemists tried to discover and which was supposed to turn other metals into gold.

pike. A weapon carried by foot-soldiers. It consisted of a long wooden handle with a pointed head of iron or steel.

pilgrim. A person who travels to some sacred place as a religious duty.

pillar. A slender upright column, either standing alone or used to support a roof.

Plantagenets. The kings of England from Henry II to Richard III (1154-1485), all of whom were descended from Geoffrey Plantagenet, Count of Anjou. The Plantagenets included the kings of the House of Anjou, the House of Lancaster, and the House of York.

poll-tax. A tax on every person (or every person above a certain age); a head tax. (The word "poll" means "head.")

pope. The Bishop of Rome; the head of the Roman Catholic Church.

portcullis. A grating of wood or iron, made to slide up and down in grooves at the sides of a gateway or doorway.

precentor. One who leads a choir in church; the monk who led the singing of the monks in a monastic church.

prehistoric times. Times before the beginning of history. (History began when writing was invented, so that prehistoric times were the period before the invention of writing.)

priest. Most of the clergy of the Church were priests. Priests were subject to the authority of bishops. (When a priest became a bishop he did not cease to be a priest; notice what Becket said to the knights who were about to murder him.)

priory. A monastery which was founded by another monastery and which was ruled by a prior.

prophet. A holy man who was inspired by God; *sometimes* a prophet foretold what would happen in the future.

provision. A law passed to provide against bad rule.

pyramid. A building whose base is usually, but not always, square, and whose sides go up to a point.

quarter-staff. A pole six to eight feet long, tipped with iron.

ransom. Money paid for the freedom of a man who was taken prisoner in battle.

recessed arch. One or more arches inside another, the inner arches being pushed back.

refectory. A dining-hall.

relic. Some article connected with a saint (his bones, clothing, etc.), kept as a sacred memorial of him.

relief. When a vassal died and his son succeeded him, the new vassal had to pay a sum of money to the lord before he could take possession of his father's lands.

Renaissance. The revival of learning at the close of the Middle Ages.

retainer. A man who lived on the lands of a great lord, wore his badge, and served him in war.

rule. The whole body of regulations of a society is sometimes called its rule.

sacristan. The monk or priest who made all the arrangements for the services in a church.

saint. *Either* a person of very holy life, *or* one who has suffered as a martyr for the Christian faith.

Samian ware. Pottery made of earth from the island of Samos. It was dull-red in colour; much of it has been found in places where Roman towns existed.

scutage. Money paid by a tenant-in-chief to the king instead of giving military service. With the money the king could hire mercenaries to fight for him.

see. The city from which a bishop takes his title.

sepulchre. A tomb.

shaft. An arrow.

short bow. A bow which was used in Norman times. It was drawn back to the chest.

shrine. A case or chest in which the relics of a saint are enclosed. (Shrines were often covered with ornamental work; gold and jewels were used on them.)

splayed window. A window in a very thick wall, the sides of which were bevelled or slanting, so that the window appeared small from the outside but much larger from the inside.

squire. A young man who was in attendance upon a knight, taking care of his arms and armour and his horse. The squire at the same time was being trained to become a knight.

statute. An important law passed by Parliament. (Less important laws were sometimes ordered by kings and were called ordinances.)

sub-tenant. A landowner who did not hold his land directly from the king but from a lesser lord.

sultan. The ruler of a Mohammedan country (especially the ruler of Turkey).

tabard. An embroidered coat worn by a herald.

tacking. A method of sailing against the wind, by following a zigzag course.

tapestry. A piece of cloth on which pictures or other designs are worked in coloured wools or silks.

tenant-in-chief. A landowner who held his land directly from the king.

tilting. A friendly contest between two knights who charged towards each other, each trying (with a blunt lance) to throw the other from his horse.

tournament. A meeting of knights at which various friendly (and sometimes unfriendly) fights took place.

tracery. The stone-work which fills the upper part of a Gothic window.

traitor. A person who is unfaithful to the king (by killing him or plotting to kill him, by rebelling against him, or by helping his enemies). The punishment of a traitor is death.

transept. Some churches are built in the form of a cross. The parts of the church at right angles to the nave are the transepts—north and south transepts.

transom. A horizontal cross-bar on a Perpendicular Gothic window.

truce. An agreement between two countries at war not to fight for a certain time.

true believer. A Mohammedan.

university. A place for higher learning, where young people can continue their education after they have left school.

Valhalla. In the old northern religion the great hall in which Odin receives heroes who have fallen in battle.

vassal. A landowner who held his land from a lord for whom he had to fight and to whom he was bound to be faithful.

villein. The more important kind of serf, who worked for his lord on two or three days in the week and who usually held thirty acres of arable land in the open fields.

ward. The space between two of the walls of a castle.

wattle and daub. Building which consisted of a wooden frame; the spaces between the timbers were filled with sticks called wattles, and clay was pressed between and smeared over the wattles.

Weald. The stretch of country in Sussex and Kent between the North Downs and the South Downs.

Witan. In Anglo-Saxon times a meeting of the most powerful men in the country. It met to advise the king, and when the king died it met to choose another king.

witch. A woman who was believed to have sold her soul to the devil, who gave her power to do various evil things. Witches were burnt to death.

woad. A blue dye with which the Britons are said to have stained their bodies when they went to war.

wright. A craftsman, a man who makes things. (A wheelwright makes wheels; a shipwright builds ships; a cartwright makes carts.)

SOME FURTHER QUESTIONS

1. In what ways have we learned some things about the men who lived before the invention of writing?
2. What different kinds of work were done by slaves in Ancient times?
3. In what ways are modern seamen better sailors than the Vikings were?
4. Draw a map to show the routes followed by the Northmen.
5. Write the story of Guthrum's Grand Army.
6. Why was William of Normandy successful in his invasion of England?
7. Give three or four reasons why an Englishman who lived in the reign of William I would think the Norman Conquest a very bad thing.
8. In what ways was an English peasant worse off after the Norman Conquest than before?
9. Explain this statement: "Stephen was a much better man than William II, but a much worse king."
10. Compare the families of William I and Henry II.
11. What were Church courts? Why did William I establish them, and in what way did Henry II wish to improve them?
12. What do you know of Arabia and the Arabs before the birth of Mohammed?
13. What English kings and princes took part in the Crusades? Briefly state what was done by each of them.
14. Tell the story of the Children's Crusade.
15. Briefly describe three interesting events in the life of Robert Bruce.
16. Write a short life of the Black Prince.

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17. Give an account of the risings of 1381 in places other than London.

18. Write a short life of Hotspur.

19. Describe (a) a very brave action, and (b) a very disgraceful action, which occurred during the Hundred Years War.

20. Who were the following: "The Last of the Barons"; "The Morning Star of the Reformation"; "The mad priest of Kent"; "The Maid of Orleans"; "The White Rose of Raby"?

21. Draw a plan of a monastery, and state the use of each part of the building.

22. Name three men (other than kings) whom you consider to have been "Great," and state why you think they deserve to be called great men.

23. Name six of the saints of the Middle Ages, and state why they were declared to be saints.

24. In what ways did serfs gain their freedom?

25. Make a list of occupational surnames. Begin with those given in the book, and add any others you can think of. Keep your list, and add other names when you find them.

26. What have you learned about English trade overseas in the Middle Ages?

27. What legends are told about St. Patrick, Mohammed, Frederick Barbarossa, St. Francis, Joan of Arc, and the capture of Constantinople?

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